Vol. X. JUNE, 1895. No. 6.

The National Conference of Unitarian and Other Christian Churches accepts the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

Jan 96*
T. L. Eliot Rev

THE UNITARIAN

A MAGAZINE OF LIBERAL CHRISTIANITY.

CONTENTS.

"The Flowers appear on the Earth" . 241
Rev. Charles G. Ames
Just to lie Still! . . *Maud L. Cotton* 245
A Philosopher's Mother: Johanna Schopenhauer. II. *Ursula Tannenforst* 245
Italy of To-day . . *Marie C. Remick* 251
A Sermon in Rhyme 255
Dr. Martineau's Ninetieth Birthday . 256
The American Unitarian Association . 262
Martha Perry Lowe
Western Unitarian Conference . . . 262
Leon A. Harvey
Religious Study by Clubs and Guilds . 266
W. H. Fish
Correspondence . . . *E. L. Reynolds* 269
One Upward Look Each Day 269
Editorial 271
Departments:
American Unitarian Association . . 276
George Batchelor
Sunday-schools . . *Edward A. Horton* 277
National Alliance of Unitarian Women . . . . . *Alice R. Jackson* 278
Guilds 279
Temperance Work . . . *C. R. Eliot* 280
Literary Notes 281

NEWS FROM THE FIELD.

American Unitarian Association, 282; Unitarian Festival, 283; Unitarian Sunday-school Society, 283; Children's Mission, 283; Society for the Relief of Aged and Destitute Clergymen, 283; Massachusetts Evangelical Missionary Society, 283; Lend a Hand Clubs, 283; Massachusetts Convention of Congregational Ministers, 283; Boston Association of Ministers, 283; American Congress of Liberal Religious Societies, 283; Unitarian Grove Meeting, 284; Alton, Ill., 284; Athol, Mass., 284; Brookfield, Mass., 284; Chelsea, Mass., 284; Chicago, Ill., 285; Concord, N.H., 285; Farmington, Me., 285; Haverhill, Mass., 286; Humboldt, Ia., 286; Hyde Park, Mass., 286; Missouri Valley Conference, 286; Roxbury, Mass., 287; Salem, Mass., 287; Sterling, Mich., 287; Sturgis, Mich., 287; Toledo, Ohio, 288; Walpole, N.H., 288; Wilmington, Del., 288.

GEO. H. ELLIS, PUBLISHER, 141 FRANKLIN ST., BOSTON, MASS.

AGENTS FOR ENGLAND: H. RAWSON & CO., 16 NEW BROWN ST., MANCHESTER.

[*Entered at the Post-office at Boston, Mass., as second-class mail matter.*]

One Dollar per Year. Single Copy, 10 Cents.

THE UNITARIAN.

EDITORIAL DEPARTMENT: Articles for publication, books intended for review, and all literary communications should be addressed to the Editor, **141 Franklin Street, Boston.**

BUSINESS DEPARTMENT: Subscriptions and all business communications should be sent to **Geo. H. Ellis, 141 Franklin Street, Boston,** to whom all drafts and money or express orders should be made payable.

TERMS OF SUBSCRIPTION: To subscribers in the United States and Canada, One Dollar a year in advance, postage free. To foreign subscribers, $1.25 in American money, or 5 shillings in English money.

A PACKAGE of TEN COPIES, to one address, to be used for missionary purposes, will be sent for **$5.00.**

SAMPLE COPIES of THE UNITARIAN will be sent free on application.

THE UNITARIAN *will continue to be sent to subscribers until a request is received to discontinue, and until all arrearages are paid.*

PROSPECT HILL SCHOOL FOR YOUNG LADIES, GREENFIELD, MASS. This is a Family School of about 30 pupils, on a beautiful estate of 6 acres, in a very healthful location. The dwelling-house has been recently enlarged and fitted with steam throughout, and new and complete drainage. Building provided with Laboratory, Studio, and Music Room. Regular course of 4 years includes English, Classical and Modern Languages, Science, Philosophy, Art, Vocal and Instrumental Music. Advanced Course for Graduates of High Schools. Prepares for any College.
JAMES C. PARSONS, Principal.

POWDER POINT SCHOOL, DUXBURY, MASS. Prepares Boys for Scientific School, College, or Business. Combines individual teaching with exceptional advantages for home and outdoor life. Laboratories. 50 Boys. F. B. KNAPP, S.B., Principal.

PROCTOR ACADEMY, ANDOVER, N.H. For both sexes. Healthful location. Liberal management. Expenses low. Prepares for college, or for teaching, etc. For catalogue, address
JAMES F. MORTON, A.M., Principal.

MR. KNAPP'S HOME SCHOOL FOR BOYS, PLYMOUTH, MASS. 12 boys, 26th year, H. W. Royal (Harvard), Head Master; Mrs. Knapp, Principal.

FREE READING! Unitarian tracts and other liberal religious literature sent free on application to Miss ELLEN A. CALL, 35 Summer Street, Lawrence, Mass.

IMPORTANT WORKS BY

FRANCES POWER COBBE

The Peak in Darien: With Some Other Inquiries touching Concerns of the Soul and Body. An Octave of Essays. 266 pages. Cloth, $1.00.

"Vigorous in thought and style. We have read the volume through from preface to 'the end,' and enjoyed it."—*Watchman.*

Darwinism in Morals, and Other Essays. 422 pages. Cloth, $2.00.

Some of the chapters: *Darwinism in Morals; Hereditary Piety; The Religion of Childhood; Prehistoric Religion; The Religions of the World; The Religions of the East; The Religion and Literature of India; Unconscious Cerebration; Dreams; The Evolution of Morals and Religion.*

The Duties of Women. A Course of Lectures. 193 pages. Cloth, $1.00.

"The profoundest, wisest, purest, noblest book in principle, aim, and tone yet written upon the *true position of woman in society.*"

Religious Duty. 311 pages. Cloth, $1.00.

A Faithless World. Cloth, $1.00.

For sale by booksellers, or sent, postpaid, on receipt of price, by

GEO. H. ELLIS, Publisher,
141 Franklin Street, - - - Boston.

FILES OF "THE UNITARIAN."

I wish to say to persons desiring to obtain back numbers of the *Unitarian* in order to complete their sets, that they will need to attend to the matter between now and the 10th of June, or it will be too late. The present publisher, Mr. Geo. H. Ellis, can furnish back numbers since January, 1891, the time when the publication office was removed to Boston. But for the five years previous to that time back numbers can be obtained only from me. Most of the numbers of that period I can furnish; but I shall dispose of all before June 10, after which time it will be impossible for me to give aid to any in completing their early files.

J. T. SUNDERLAND.
ANN ARBOR, MICH.

ONE UPWARD LOOK EACH DAY.

Poems of Faith and Hope.

SELECTED BY J. T. SUNDERLAND.

A collection of 89 poems in a handsome little volume, bound in Morocco and Cloth.

A Boston minister writes: "*Your 'Upward Look' book is beautiful. We are buying it by the dozen, and giving it where it will do good.*"

One of our best known authors writes us, "*It is surprising that so many excellent poems can be comprised in so small a compass, and offered at so small a price.*"

Price: Morocco, 75 cents each; Cloth, 50 cents each. Same edition, bound in Morocco, and containing *a neat Marriage Certificate* at the back, price 75 cents, net.

Send orders to J. T. SUNDERLAND, Ann Arbor, Mich., or to the A. U. A. Rooms, 25 Beacon Street, Boston, Mass.

THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. X. JUNE, 1895. No. 6.

"THE FLOWERS APPEAR ON THE EARTH."

A SERMON PREACHED IN THE CHURCH OF THE DISCIPLES, BOSTON, MAY 5, 1895, BY REV. CHARLES G. AMES.

"The flowers appear on the earth; the time of the singing of birds is come."—CANTICLES ii. 12.
"Behold the fowls of the air. . . . Consider the lilies of the field."—MATT. vi. 26–28.

On a Sunday morning in early May one would wish to be a worshipper or a preacher, as a bird is a singer, or as a flower opens from the bud, from pure fulness of life, and from responsiveness to the touch of the generous Power that gives life to all the creatures.

The creatures! See how they come trooping forth out of eggs and seeds; out of dull clods and crevices of the rocks; out of oozy pools and decaying wood; out of cold, darkness, and death; out of invisibility and seeming nothingness! Plant and tree,—they toil not, neither do they spin; yet they are speedily arrayed in garments of beauty. Insect and bird, they neither sow nor reap; yet an invisible Hand has already set their table, and they rise at once into air and sunshine, filling the hours with voices of happiness and content,—with buzz and chirp and warble and carol.

All times and seasons bring to us their own lessons and uplifts; but this noiseless awakening of field and grove, and this gladsome orchestra of sentient things, new-born, must appeal to us like a sudden opening of the heavens and a descent of the shining ones. There is a kind of enchantment in the spring,—a musical spell, as if the Master Magician, who waves the sun itself as a signal for the procession of unconscious creatures to move, were also throwing a gracious charm over our human spirits, and winning us forth into light and joy. For the moment the dullest of us feels a certain thrill of poesy and romance, even as clumsiest feet begin to move in rhythm when music taps the drum of the ear. A great fortune it would be for us if we could see and feel even a small part of what is going on around us during these passing days of May! A wise teacher advises us to "multiply points of intelligent contact with the whole of nature." They who know most about it will care most for it and be helped most by it. "The more thou shalt behold, the more thou shalt wonder," said the Hebrew sage. Who doubts that, when "the flowers appear on the earth, and the time of the singing of the birds is come," the botanist, who knows all the plants, or the ornithologist, to whom the feathered or winged creature are as personal acquaintances, must have large advantage over us who are untaught and superficial observers? My friend, who knows more than any man I ever met of the facts and order of the physical world, has told me of the ever-growing delight he has in looking at all objects,—every aspect and prospect opens to him like the pages of an illustrated book.

True science opens the heart as well as the eyes. Humboldt, who gave his massive mind to studies of the Cosmos, calls it "the majestic realm of God." Agassiz relates an anecdote of Von Buch, a famous German geologist, who was one of a party of visitors to the head of Lake Geneva, where the Rhone comes out of the Alps. He had quietly withdrawn from the company; but some one saw him standing alone, with head uncovered, reverently bowing in the presence of the mountains. Agassiz himself was often in the same mood, as when he first met the pupils of his Summer School of Science, in the open air on the island of Penikese; and, standing amid the scene of their future studies,

he asked for silence. The hush of his own spirit fell on them all, as if the wide world had become a closet for each and a temple for all. But, if mind and heart are receptive, the influence of natural scenery and natural objects will make fine and deep impressions upon us, even in the absence of exact knowledge; for the Soul of all finds a thousand avenues of communications with the soul of each.

"Thanks to the human heart by which we live;
Thanks to its tenderness, its joys and fears:
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

It is not science that makes the birds break into song; it is not science that beckons the light-hearted children out among the dandelions and buttercups; it is not science that, through uncounted ages, has made all nations celebrate the coming of spring with a festival. Science itself is only a product,—one blossom on this great tree of life.

But among mankind there are all degrees of responsiveness to the influence of nature, all grades of capacity for seeing and feeling beauty, as for hearing and feeling "the concord of sweet sounds." I have known a man who couldn't tell "Old Hundred" from "Yankee Doodle"; and a hotel-keeper among the White Mountains told me he couldn't see what people found to enjoy in such a rough country: he only knew the roads were hard for his horses. But we must count this for a defect, like blindness, deafness, or the lack of a mathematical faculty. The true use of science is not to create in us new principles or powers, but to unfold and enrich what is born in us. Any measure of outsight joined with insight will give us this benefit. For what acts on the senses may also act on the soul. We seem purposely exposed to the impact and influence of nature, that it may serve our spiritual development. The physical world may indeed exist for ends unknown to us; but its highest discoverable use appears to be the education of spirits.

In three notable ways the season of spring may help our higher life. First, it gives us a chance to be present, as it were, at creation. We see so many things in their beginnings and their early stages that we catch hints of an initiating force behind all life. We see Power working through weakness and leading forth all the processes of growth. And we are sharers as well as witnesses: we are "renewed in the spirit of our minds" by the same causes that work in external nature. This helps faith: it makes it easy and reasonable to believe that the Unseen is more than the seen. Next the spring fills us with expectation. So much is ever coming that we learn to look for more. Is not every egg or seed a promise? Is not every bud or blossom a prophecy? Is not every wavelet of force directed to some end? Does not every cause branch into countless effects? Must not this constant stream be fed from ample fountains? Waste, decay, dissolution, death,—are they not provisions for perpetual renewal? God seems as young as ever, and that thought "makes *us* young, and keeps us so." All this helps our hope.

Again, the spring deepens our sympathetic interest in all the creatures. Who can help looking with a certain fondness upon the young grass and the tender herb, the lace and drapery of the foliage weaving itself into bowers for the hot midsummer, the silver showers of rain, the over-bending smile of the warmer sky? And who is insensible to the sanctity of this natal hour? The world is renewed through endless infancy,—a perpetual series of births. The motherly earth, made fruitful by the sun, now broods and breeds and brings forth continually. Life everywhere produces life with a "cleanly wantonness" that shames out of us the taint of coarseness, and preaches purity through the innocent joyousness of birds and flowers. Do not all hearts beat to one impulse? Are not all the creatures in some deep way our kindred?

While the nest-building goes on in the trees, and all the tribes that creep or fly are busy with their preparations, the passion for domestic rejuvenation seizes upon the denizens of a million human homes: they hasten to clear house and grounds of winter rubbish and wreck; dead wood is clipped from shrub and tree; trellises are reared for vines that are yet to grow; the soil is upturned for the planting of seed; and how many hearts, as well as homes, are fresh-

ened with kindly sentiments, generous greetings, and common aspirations! All this helps our love to man and God.

Love is fusion,—the blending in unity of two or ten or a thousand millions. It is the escape from selfishness into common and larger interests; it is delight in the general welfare and happiness; it is a share of the spirit of Him who is good to all, and whose tender mercies are over all his works. The growth of love is promoted, therefore, by whatever helps us realize the unity of creation with the Creator and the unity of the creatures with each other. The impartial sun and rain which minister to plant and creeping thing and beast and man,—they teach us the boundlessness of love.

But, however favorably placed, we get the good of living in nature only through a habit of observing and reflecting, and also through a teachable and receptive temper of mind which is pliable to the all-working Spirit. Faith, hope, and love—involving the qualities which best become us as children of God and brothers to all his creatures—can only find their test in the discipline of our conditions, and can only win their own vigor and vitality under trial and pressure. If nature's methods conformed to our lazy wishes, how should we ever be schooled to earnestness, courage, fortitude, fidelity, or forcefulness? And, if there were no variations and contrasts, how should we learn to value even our pleasantest experiences? If May and June were here all the year round, would they make us half so glad? But when the wintry spell is broken and the buds and birds come back, when the days grow long and the nights are spicy and the wild bees find honey in the flowers, the very tension we have felt makes possible the happy rebound. I do not know what we may be fitted for in another state of existence; but I never quite like to sing the hymn which describes heaven as an everlasting blaze of light,—

> "No midnight shade, no clouded sun,
> But sacred, high, eternal noon."

Taken literally, it suggests another wearisome couplet: —

> "Shining on, shining on, by no shadow made tender,
> Till love falls asleep in the sameness of splendor."

It is good to live in our northern temperate zone, with its changing seasons and scenes. We owe a great debt to March and April for preparing us to welcome their late-born children,—the mellower skies above, the foliage and bloom below.

So the spring comes as an interpreter: it explains itself and what went before. That which seemed hard—the rough-breathed and sharp-edged season which compelled us to caution and self-protection—was not so bad as we thought. All through the dull or raw days, when it seemed as if God had forgotten the world, the busy powers of wisdom and goodness were still at work. There was no idle hour. Under the earth and in the air grand strokes and fine processes of preparation were going on: everything was being made ready for another year of God's right hand. This lesson makes it easier to bear the seeming ills of our life, for we can believe in the wide-working Providence which "out of evil still educes good." Our individual hardships, like taxes fairly levied and wisely spent, become contributions to the general advantage, our own included. So we serenely wait and watch, while we patiently toil and endure. For a time the sun hides behind surly clouds, cold rains fall, harsh winds blow, the nights are frosty. Yet through all these, and partly by their help, Nature puts in her spring work,—the magical work of sprout and root, blade and stalk, bud and blossom. Consider how they grow,—not, surely, by forces self-derived, but because there is a life within their life. Looking on these up-springing forms in garden, field, and forest, how sayest thou, O man, that thy being has no root nor support in the all-producing Power? The processes of intelligence in the mind, the discoveries of truth, the passion for beauty, the stirrings of affection, the compacted forces of will, reason, and conscience, all the deep, silent, subtle activities which give rise to thought, feeling, action, worship,—how can we think God has less to do with these inward wonders, which blossom and bear fruit in character, than with those lower things which spring from dust and return to dust? This mysterious Power which stirs in the seed, fashions channels for the sap, finds in the air and sunbeam material for color and fragrance, compacts the fibre of solid wood

and distils from invisible gases the many-flavored juices of the fruits,—this Power which forever weaves a robe of beauty to cover the naked earth,—is it merely mocking us with an exhibition of dissolving views? Rather let us say with Jesus, "Here is the public pledge of the fatherly Providence." If he who so lavishly spends his gracious care upon creatures that can never thank him nor think him,—he who so clothes the very grass which flourishes but an hour,—how much more must he care for us who even now can call him our Father! O fairy faces that look up into ours from the springtime sod! O faces of violet and arbutus, of anemone and hepatica, of crocus and cowslip, of tulip and hyacinth! O fairy faces that look down into ours when the apple-tree and the pear, the cherry-tree and the peach, bring out of their secret wardrobe their perfumed vestments! Is there not another face looking through yours into ours, as if the God of Eternal Beauty, who made us all, yearned to show his children as much of his glory as they can bear?

Dwellers in the crowded city have but limited opportunity to gain impressions of the richness and fulness of the natural world, or to read the parables uttered by the seasons. It is fortunate that access to the Common and the Public Garden is so easy for tens of thousands; fortunate that railroads reaching out in all directions have made it possible for other tens of thousands to establish rural or suburban homes. There remain multitudes who must make the most of single trees that live forlornly in back yards, or of hand-breadths of turf that fight for root-hold between the bricks. Doubtless there are some anointed ones who find more in little than others find in much, and who sing as they look at the world from one narrow window,—

> "Yon ridge of purple landscape,
> Yon sky between the walls,
> Holds all the mystic glory
> In scanty intervals."

I knew an elderly invalid woman whose daily visits to a little garden, which she called her Europe, gave her more inspiration than many get from roaming over two continents. But I also hear of another who lived to be seventy without once seeing a green field. Poor children taken out for an excursion have sometimes mistaken butterflies for "live flowers"; and still more pathetic was it to hear one of them explaining to another, when for the first time in life they sported on a green lawn, "This is *grass:* I heard teacher say it was."

When Margaret Fuller was a child, her home was in a dull and unattractive part of Cambridgeport; but her passionate love of beauty fed itself on some elm-trees before the house and a wee bit of garden in the rear. But alas for the starved senses and souls of the little ones who rarely see any object more picturesque than an ash-heap, and whose notions of running streams are formed by the dirty ditches that follow the lines of broken curbstones!

All the more beautiful is the work of the Country Week people, and the still simpler charity which promotes window-gardening in the homes of the poorest. It is not possible to go far in some directions without meeting groups of eager-eyed children, as precious to Heaven as our own, who are practically living with almost as little contact with what we call nature as if they were inside the walls of our public institutions. The plea for more open spaces in the city might be urged on educational as well as hygienic grounds; for to a well-made child every expansion of earth-room and sky-prospect helps to expand mind and heart.

To get what we came on the earth for, we surely need the best use of our faculties. We have two sets of eyes: with one set we see what an ox may see,—the forms of things; with the other, we see what a poet sees,—the meaning of things. The ox sees the grass, and feeds on it: the poet sees the landscape, and feeds on it. And there is a deeper and more exalted vision which is given to the pure in heart,—to those whose inner life is set to the universal harmonies. Beginning in the simplicity of the little child, let us follow the leadings and hints of nature, without and within; for is not the spirit of man the candle of the Lord? Let us use our alphabetical knowledge in learning to spell and read the book which is set open before us. Gradually, the meanings will disclose themselves: we shall cry with Kepler, "O God, I think thy thoughts after thee!"

JUST TO LIE STILL!

Just to lie still! How much it means
To put by all of Hope's sweet dreams,
For weariness and pain,
To see the busy crowd pass on,
To long to mingle with the throng,
To know the wish is vain.

To see the outer world so fair
And full of joy, but not to share
In any of the gladness,—
Just to lie still,—it means all this
Longing and pain and weariness
And hours of lonely sadness.

It means all this, and more than this;
For in the hours of loneliness
Lies time for precious thought,
Unknown, unfelt in pleasure's hour.
Thought now is rich in healing power,
Because with comfort fraught.

It means a time to search the heart,
A time to choose the better part,
To look beyond, above.
Just to lie still, it means to stay
In quietness, to rest and pray,
And learn to trust God's love.

MAUD L. COTTON.

Bemis Heights, N.Y.

A PHILOSOPHER'S MOTHER: JOHANNA SCHOPENHAUER.

II.

"Altogether the most important period in the life of an individual is that of development. Afterwards comes the conflict with the world; and that is important only in its results."—*Goethe's Conversations with Eckermann.*

The story of Johanna's youth, hitherto so circumstantial, becomes rather less minute as she approaches womanhood. Without laying claim to beauty, she must have been attractive, having, as we hear, inherited her mother's somewhat small but well-proportioned figure, dainty hands, blue eyes, and abundant light brown hair. She describes with much humor how, the very first time she was taken to an evening party as a young lady, she distinguished herself in a way which would have thrilled poor Mlle. Ackermann's soul with horror by tumbling flat upon the floor, hand in hand with the daughter of their hostess, who was leading her into the room.

The "Société des Jeunes Dames" was only visited now and then, by invitation to tea. Kuschel still instructed her sisters; but Johanna's only teachers were for drawing, in which she delighted, and music, for which, unlike the generality of German girls, she had but small taste or talent.

Through Dr. Jameson, always eager for her happiness and improvement, she formed a friendship with an English girl recently arrived in Danzig, sister of the young wife of the elderly Russian minister whom the Empress Catherine had sent to reside in the city. From Mme. von P., who was an accomplished amateur artist, she gained much welcome instruction; while the sister's English governess in many ways helped to form the young German girl, softening the somewhat stiff manners she had learned from Mlle. Ackermann, and, as she says, "with Goethe, I might say that they *dotted the i's* in my education for the world and society, to do which, unaided, was no easy matter at that time." She devotes some pages to the amusing follies of the period, the singular customs yet lingering in large cities, and the whimsical style of costume that fanciful mothers adopted for small boys, such as Turkish, Polish, or Hungarian dresses, worn on all occasions, while "a Berlin lady, who was on a visit to my mother, brought with her a sweet little five-year-old Hamlet, dressed in a complete theatrical suit." One of her cousins "figured as a Dutch sailor, the other as the Grand Sultan."

Even the waltz had not yet made its way to Northern Germany, the favorite dances being the polka, mazurka, the minuet, and the English country dance called Sir Roger de Coverley, similar to our own Virginia reel. She recalls how, in 1780, the Russian influenza, now for years our own familiar enemy, first travelled southward over Europe, and was named "la grippe" by the Parisians, after a well-known French household saying. A year or two later the city of Danzig underwent a long but ineffectual siege from the Prussians, no one knew why. Able to procure fresh provisions by water, the blockade on the land side made but little difference to the citizens beyond causing boundless indignation. Fodder for horses was expected to become scarce; and the Prussian general, as a favor, informed the son of a retired merchant, in whose country house he was quartered, that he might be permitted to provide himself with this article in return for his courteous though reluctant hospitality.

"I am obliged to the Prussian general for his good will. My stables are adequately supplied for the present; and, when the fodder is consumed, I shall have my horses killed," was the sententious answer that was bluntly made to the offer. This circumstance soon became generally known; and the gentleman rose the higher in the estimation of his fellow-citizens, as his attachment to his beautiful horses was proverbial. "No one was more delighted than I, though I only knew my republican fellow-countryman by sight. His behavior seemed to me not unworthy of the ancient Romans, for whom I still cherished a secret reverence. How far was I then from suspecting that I should soon be most closely allied to this stranger, with whom as yet I had hardly exchanged a word!"

But, before this, Johanna had, as she says, "not always laughed, for I have known what it is to shed tears when the affections in my breast woke up, as they do in the springtime of life in the heart of the peasant girl as in that of the princess. The trivial and simple narrative of this affair is too remotely connected with the subject of these pages, and I resolved not to trouble the reader with it. It is enough for me to state that I have been so unfortunate as to become acquainted with the sweet pain which is felt when acute grief gradually subsides into melancholy.

"I forget who it is that has either said or sung that the rough steps of life trample under foot the tender blossoms of first love. Instructed by the experience of many years, I could add, 'And well is it that it does so'; for, as the world is constituted, every day, as it rolls around, must deprive a bond formed in the first morning dream of youth of something of its enchantment. We wake up gradually. The cold reality forces itself on us with its cares and anxieties. The brightness of the sky fades; and that which the high ideal of our fancy had elevated into a divinity at length plainly shows itself to be but human, and we imagine ourselves to be justified in considering our sad life as thrown away, while the real enemy that deceived us was our own exaggerated expectations."

Wisely and delicately, she but touches lightly in passing on this brief episode, as though to account for the sombre shadow now for the first time cast upon her hitherto unclouded youth. When but eighteen, "my peace of mind, which I had lost too soon, had again returned; but with it a species of indifference to life, bordering on disgust, that made it difficult for me to recognize myself. Meanwhile, without any wish or observation on my part, this inflexible republican, who would rather have killed his horses than lay himself under an obligation to the Prussian general, had begun to pay attention to me. His uniformly upright conduct, his ardent love of liberty, his extensive commercial knowledge, together with his more than common intellectual attainments, made during a sojourn of many years spent chiefly in England and France, had gained him in a high degree the esteem and affection of his fellow-citizens. I might well be proud, and so I was, to be connected with such a man. I did not flatter him with pretensions of any passionate attachment, nor did he require it of me; but I felt how he became dearer to me every day. I scarcely thought of the wide difference between eight-and-thirty and eighteen. . . . The courtship lasted but a few weeks, from the 10th of April till the 16th of May (1785). Many of my own friends regard their engagement as having been the happiest part of their lives: it was not so with me."

So many ancient and wearisome customs were still in vogue among the upper classes in Danzig with regard to weddings that Herr Heinrich Floris Schopenhauer wisely managed to spare his bride and himself all undesirable publicity by being quietly married in the morning at a little suburban church, in the presence of their nearest relatives, after which they drove to his pretty country house in the neighborhood of the city, which for years was their summer home. Here the young matron, not yet nineteen, who, as she said, "fancied I had done with life," settled down to what seems to have proved more than the average share of tranquil happiness with the staid husband, almost twenty years older than herself. Perhaps the slightly subdued and chastened frame of mind in which this hitherto brilliant and life-enjoying girl had entered upon matrimony may, in the long run, have been the best for both. She was fond and proud of Schopenhauer, who, with his

usual liberality of mind, took pleasure in encouraging her mental development. His partiality for French literature and the writings of Voltaire at first rather troubled and perplexed the young wife, who found, as ever, a wise and gentle counsellor in Dr. Jameson, who evidently was no bigot, and managed to smooth away her difficulties.

A word regarding the good Kuschel. After years of patient toil he was unexpectedly appointed pastor of a desirable church, about the time of Johanna's marriage. Meeting him at her father's a few days after, she felt glad to congratulate him on his good fortune. "I stepped up to him with pleasure, but he drew back as if alarmed. He looked pale, and his eyes were hollow, as if he were recovering from a severe indisposition. His whole deportment toward me was extremely painful: he was shy, constrained, and even humble,—humble to me, his pupil, who owed so much to him. I was so grieved that I could hardly bear it. . . . On the next Sunday he was to read himself in. He joyfully took his mother on Friday to his new and convenient residence; and on Sunday he delivered his first sermon, which gave great satisfaction to his congregation. On Monday morning he was found peacefully asleep in his bed, sleeping his last sleep. The poor fellow had been habituated to anxiety, care, and unremitting toil, and his constitution was so undermined by a variety of sufferings that the prospect of a happier life and of better days was too much for him. The joyful anticipation of prosperity killed him; and his last pleasing emotions were stamped on his features, which seemed to have been refined by death."

Poor fellow, indeed! Did his embarrassment arise from the recollection of his foolish conduct only six years ago, or did the sight of Johanna as a bride awaken the smouldering flame of what may have been a genuine, if misplaced and presumptuous, love? Who can tell? Kuschel's lot, at any rate, was a true tragedy in real life; and he deserves our pity.

Occasionally Johanna's longing to meet distinguished persons was gratified, as Schopenhauer gladly entertained those who brought him letters of introduction. She mentions a visit from the celebrated aëronaut, Blanchard, so thin and tiny that he only weighed fifty-seven pounds (as she says, "just as much as a couple of fat Pomeranian geese"), and tells of a singular musical entertainment given, not without some opposition from the clergy, in the great Pfarrkirche, by the Abbé Vogler, now probably best known to all, save musicians, through Browning's magnificent poem. Her account, as usual, is sparkling: "The programme informed us that the piece was the Siege of Gibraltar: it might have done for that of any other town. A siege it certainly was, on that point we were all of one mind: a real one could hardly roar more loudly, and the bombs and heavy artillery thundered as naturally as possible. So far all was well; but he was next to give us, even to the minutest details, the heroic death of Prince Leopold of Brunswick, an event fresh in the recollection of us all. The prince had been drowned in a generous attempt to save a family from perishing during a dangerous inundation. We were to hear him repulse those who endeavored to dissuade him from the hazardous attempt, how he sprang into the boat, and loosened the chain by which it was secured to an iron ring. We were as still as mice, and paid the most fixed attention; and yet, alas! there was not one of us, unpoetical citizens, who had heard the prince leap into the boat, nor could we distinguish the clanking of the ring, nor the rattle of the chain as it was drawn through, but the programme promised that we should. . . . Luckily, the concert was already concluding with the Last Judgment before these remarks became louder. The Abbé displayed his pre-eminent powers in the regions of sound, the performance was grand, majestic, overpowering. Unfortunately, a quarrel arose between two ladies, who sat beside us, the one asserting that she was listening to the shrieks of the lost, while the other maintained that what we then heard were the songs of the blessed, I am sure they could not both be right: but it was all one to me."

Meeting the Abbé in society, she found him, alas! something both of a *petit-maître*, and of a *bon-vivant*, on one occasion seeming decidedly the worse for champagne! Evidently, this keen-witted lady was not easily to be imposed upon. Hence her numerous sketches of all celebrities whom she met

with have the charm of her clever although genial frankness.

It is impossible to record the story of her many travels, afterwards written in detail. The death of Frederick the Great, while filling many of the inhabitants of Danzig with what proved to be false hopes of a better condition of things, caused the penetrating Herr Schopenhauer, on the other hand, to foresee good reasons for one day leaving that city and going to reside elsewhere. Meanwhile, in the summer of 1787 he and his delighted young wife made a wearisome though interesting journey to Berlin, Hanover, the watering-place of Pyrmont, where they met various notabilities, Frankfort, Brussels, and Paris. Enduring great fatigues, yet enjoying herself in her usual bright and eager fashion, Madame Schopenhauer describes their visit to Versailles on the king's name day to witness what proved to be the last celebration of the Fête de Saint Louis. Tightly wedged in the midst of a frightful crowd, and small of stature, she ran imminent risk of being actually scalped, besides being crushed, when her long hair, hanging in powdered curls far down her back, was almost torn from her head by the frantic pressure of the surging mass, from which she was only rescued by some of the Swiss Guards, whose attention was directed toward her by one of her own party, himself too sorely pressed to be able to assist her. She describes the mournful interest of seeing the beautiful queen and the royal family, already becoming the scapegoats of the populace,—the tiny Dauphin in his little carriage, and the future Duchesse d'Angoulême, then "a pale little girl, about eight years old." From Paris they went to England. "During the two months that I passed in that country I received the greatest kindness from all the families to whom I was introduced, and the readiness with which I adopted their customs and manners, and the ease with which I spoke their language, rendered me a welcome guest." Herr Schopenhauer would have liked their son to have been born in England, in order to possess the rights of a native Briton; but his wife, most naturally, wished to be among her own family, and homewards they started in November. Their journey, as recorded by this humorous and truthful witness, abounded with every kind of hardship, including the gravest perils to herself, from accidents to their carriage, and tragi-comic incidents too numerous to mention. At Düsseldorf they saw the celebrated gallery of paintings, afterwards removed to Munich; and she describes the terrible impression made upon her by Rubens's Last "Judgment," which "haunted me by day, and my dreams by night." Keeping a brave heart under all her dangers, she "arrived safe and sound, on the last day of the year 1787, in my dear native city." There on February 22, 1788, the future philosopher of Pessimism was born, exactly one month after Byron, the poet of the "Weltschmerz," had been born in London.

It might, indeed, have been better if Herr Schopenhauer's wishes regarding his son's birthplace could have been carried out. No student of heredity can for a moment doubt that the pessimist's apparently unaccountable preference for the darker side of things must have been greatly owing to all that his mother had, however bravely, undergone during the few months before his birth. There seems scarcely anything in his blood or in his outward circumstances to justify his inherent pessimism, save on the supposition that his mother's strong nerves, during her terrible journey home to Danzig (to say nothing of her fright and narrow escape in the crowd at Versailles, and the awful impressions she had received from Rubens' "Last Judgment"), must have been far more shattered than she herself was aware of, at least to the extent of permanently impairing the nervous system of her son. His father called him Arthur, because that name is the same in many languages, and he was destined to a mercantile career.

The next great event recorded, after her joyful mention of her son's birth, was the storming of the Bastile, arousing, as it did, such wild yet short-lived hopes of coming freedom in hearts like that of this young German matron, who at Pyrmont had refused to be presented to the Duchess of Brunswick because courtly etiquette would have compelled her to stoop and kiss her hand. "Were we free-born women, subjects of no prince on earth, to kiss the hand of another woman, who was neither our mother nor our grandmother?" Her life, meanwhile, ran on for some time its tranquil course.

Her parents went to live in the country; and Dr. Jameson, solitary from the loss of his kind neighbors of the last thirty years, became so oppressed by fears of acute melancholia that he resigned his charge and sailed for his native land. Danzig, indeed, was growing sadly altered. Political oppression and poverty had made havoc among those hitherto prosperous. When the final subjection of the once free city to Prussian rule, without even the shadow of liberty remaining, became certain, Herr Schopenhauer instantly carried out the resolution he had made long before, and removed to Hamburg.

This was in March, 1793, and it was not until about 1796 that their only daughter Adèle was born. Her mother's detailed reminiscences reach but to 1789. Loving a change, and adapting herself easily to circumstances, she surprised and delighted her husband by offering no opposition to his plans, especially as he promised her that she should make a visit to her family every fourth year. Hamburg seems to have pleased her, and the welcome distraction of journeys was not wanting. In 1803–4 she made the extended tours of which she wrote the narrative that first won her literary fame. On her return from a long stay at Danzig she lost her husband by his falling from an upper window of his warehouse, in April, 1805.

Her son was now just seventeen, reluctantly slaving away at his apprenticeship to a mercantile career. Long before he had wished for a liberal education, pleading great distaste to his father's calling, and only enticed into commerce by being offered, when a boy, his choice between a course of study, debarred from sharing the projected travels, or a long and welcome journey, with a counting-house to be entered at its close. He had spent three months of his visit to England at a school kept by a clergyman, the chief result being an intense dislike to religion and to what he called the English hypocrisy. In October, 1804, when past sixteen, he went home to be confirmed (apparently, not in private, in the phenomenally dismal style related of his mother), and to enter life. Then came the servitude to the desk, and his father's sudden death, by some, though apparently without sufficient likelihood, suspected of being a suicide.

Madame Schopenhauer was only in her thirty-ninth year. Although to a certain degree impoverished by her widowhood, she was comfortably off, and before very long decided to quit Hamburg and establish herself in Weimar, the great intellectual centre of Germany. In September, 1806, she arrived there with her little girl, a fortnight before the disastrous battle of Jena. Her long letter to her son, describing the state of things after the defeat, is a valuable and remarkable document, tending to confirm all who read it in the belief that no greater disaster could well befall any nation than to have a victorious French army rioting and plundering in their midst. Written from time to time during several days of fear and misery, though for others rather than herself, it gives one clear and unbroken narrative of the universal wretchedness. All the ills which befell France in 1870 seem almost trivial, and in harmony with law and order, when compared with the numerous records, tallying with Madame Schopenhauer's in their essentials of the long train of miseries that Germany, for years after the defeat of Jena, underwent at the hands of a greedy and remorseless conqueror. Her letter is far too long to give entire. It is enough to say that this high-spirited woman, throughout the whole period of terror and distraction, appears to have been animated by the noblest courage. The only time when she yielded to fear was when she looked at her little girl. "I dared not looked at my Adèle, for then I lost my courage. Adèle herself was tranquil, composed,— a good child, quite a comforting angel to me. . . . Now the cannons thundered, the floors shook, the windows rattled! How near death was to us! We no longer heard any single report, but the hissing and rattling of the balls and small shot which flew over our house and on to the houses and the ground fifty paces from us without our being hurt thereby. . . . I drew my Adèle to my bosom, and sat down with her on a sofa, hoping that a ball might kill us both,—at all events, that neither might have to weep for the other. Never was the thought of death nearer to me, and never was it less formidable. Throughout the day, and even at that sad moment, Adèle did not lose her self-control. Not a tear did she shed, not a cry did she utter. When

her feelings became overpowering, she drew herself nearer to me, kissed me, drew me close to her, and begged me not to distress myself. Even now she was quite still; but I felt her delicate limbs tremble with a feverish chill, and heard her teeth striking against each other. I kissed her, and begged her to compose herself; for, if we died, we should die together. She ceased to tremble, and looked up affectionately in my face. I was, in fact, much more calm than I am now while relating the awful scenes to you. . . . I could tell you facts that would make your hair stand on end; but I will forbear, for I know how the misery of your fellow-men grieves you. My son, as yet you know nothing of it. All that we have seen put together is as nothing compared with this abyss of woe. What kept me here in view of all this distress and wretchedness that you can possibly conceive of is that to the best of my abilities I endeavored to assuage it. . . . My life here will be pleasant. People have become better acquainted with me in ten days than they in all probability would otherwise have been in ten years. Goethe said yesterday that I had become one of them by a baptism of fire. He was right."

Goethe was right, indeed! Adèle Schopenhauer, in adding the last few lines to her mother's unfinished Reminiscences, after giving the above-mentioned letter, says: "After these outward storms a beautiful season followed. I might almost call it my mother's second intellectual springtime, for during it Heaven granted her what is generally given only to the freshness of youth. . . . She pleased, and made herself beloved. . . . Her unostentatious and conversational powers made her house the centre of that intellectual social life in which each found himself at home, and to which he contributed to his utmost."

She was just forty when she settled at Weimar; and the two or three and twenty years passed there were certainly the richest, most brilliant, probably likewise the happiest of her life. It is scarcely surprising that she seized the opportunity afforded her by her widowhood for developing her latent powers as they hardly could have been in the narrow burgher life at Hamburg or under the jealous scrutiny and harsh criticisms of her son. Her biography of the art-critic Fernow, undertaken at the request of Cotta, the publisher, who offered to remit a heavy debt owing to him from the deceased, if she would write his memoirs, proved the beginning of her literary career. Then followed travels, sketches, and novels, all heightening her reputation, and closing with her unfinished "Recollections," begun at the age of seventy-one. Considerations of economy made her in 1829 remove from Weimar to Bonn. In 1837 she moved to Jena, having been granted a pension by the Grand Duke. There, on the night of April 16, 1838, she died suddenly, almost without previous illness, aged not quite seventy-two.

Her son's singular career is well known. The world has heard the tale of his exceptional genius and his extraordinary temperament that, in private life, too often made him seem the embodiment of "pure cussedness." It casts an ugly light upon him to find that he appeared to begrudge his mother both the exercise of her talents and the freedom of action belonging to her widowhood. He was irritated sorely by being asked "if he was the son of the famous Johanna Schopenhauer." Certain it is that, if his mother had been dull, narrow, uncultivated, and as far below the average German woman of her time as she was above her, the son would have been the very first person to taunt her with it, and to look down upon her. He was quite a Turk in most of his ideas about women, and made the difference of opinion concerning a matter of business an excuse for holding no communication with his mother and sister for eleven years. This may have been no great misfortune, as they were certainly far happier without him. Before he was twenty, when the counting-house had joyfully been exchanged for the study of philosophy, his mother wrote to him that, though his happiness was dear to her, yet she did not wish to have him living with her. "You are unbearable and burdensome, and very hard to live with. All your good qualities are overshadowed by your conceit, and made useless to the world, simply because you cannot restrain your propensity to pick holes in other people. So long as you yourself are open to criticism, people will not put up with your fault-finding, least of all in that offensive oracular style." She tells him

that her "only unpleasant moments are those which he causes, and only when he is gone does she breathe freely. If they are to agree, they must consent to live apart." Live apart they did, the son never seeing his mother for the last twenty-four years of her life, though he resumed correspondence with her some six years before she died. Much of his pungent wit seems to have been inherited from her, and his keen faculty of observation. She had the gift of telling trifling things with a grace and vivacity which made them charming, while the fact that Goethe honored her with his friendship should be enough to prove that intellectually she must have been of no common order. It is clear that her son desired that the talent and renown of the family should be monopolized by himself.

Adèle Schopenhauer is the least distinct and the most pathetic figure in this group, and one of whom we gladly would know more. The few glimpses we have of her are interesting. We see the child of ten who sat quietly beside her mother while the balls whistled over the house; the young girl in the court theatricals at Weimar, "playing the part of a boy in the white coat worn by Goethe when he took his degree at Strassburg"; the grown-up daughter gently helping to bring together, if but by letter, the long-estranged mother and son. It is said that she shared in her brother's innate melancholy, feeling as though fated to live apart from the tide of life. After her mother's death she published some stories founded on traditions, and a novel, which are said to "show taste and grace rather than power, and to evince a decided faculty for narrative." She died unmarried, aged about fifty-three, in 1849. Eleven years after, Sept. 21, 1860, the great pessimist was released from what he called "the worst of all possible worlds." He once said regarding his place of burial, "No matter where: posterity will find me." Posterity will be sure to find him; but, while honoring his genius, it may question whether, in all pertaining to that wisdom which consists in gaining from existence the largest share of reasonable happiness, the balance does not incline to his mother's side.

URSULA TANNENFORST.

Philadelphia.

ITALY OF TO-DAY.

In visiting the galleries, churches, and palaces of Italy, the traveller is too apt to lose sight of the great social and political transformation which has taken place in Italy in the past thirty years, and to come away with a much clearer conception of the Italy of the Renaissance than of to-day.

Of course, any one spending only a few months in a country can have but a superficial knowledge of its people or its politics, and must to a great degree depend upon the newspapers and information obtained from the people of the country. But Italians are very courteous, and very willing to talk with foreigners whom they find interested in and sympathetic toward "Bella Italia." I had also some English friends who have lived thirty years in Italy, and made the acquaintance of several Americans who had lived many years in the country.

For any just estimate of the present condition of Italy we must keep in mind its history.

After the downfall of the Roman Empire the rich cities of the old empire were pillaged by the Vandals of the North, and the whole peninsula was literally trodden under the feet of the barbarians.

In the Middle Ages, in the days of her renewed prosperity, Italy was divided into free cities, republics, dukedoms, and principalities, continually at war with one another. Nothing in history exceeded the hate of Pisa for Genoa or of Florence for Siena. Rome despised Naples. In 1848 the Romans said, "He who has 20,000 men has Naples." In the hall of the Palazzo Vecchio at Florence are hung the flags taken in war; and almost all of them were taken from Italian cities. Pisa has in her Campo Santo the chains to her gates taken by Florence, and restored after the unification of Italy. When Florence conquered Pisa in 1460, after a siege of eight months, the women were fighting on the barricades beside the men, and her people were starving. Many of the prisoners were sold as slaves in Florence. At the siege of Siena by the Florentines and Imperialists in 1554 the women formed themselves into a brigade, and worked with pickaxes and shovels on the fortifications. In modern times, from the battle of Marignano to the French

Revolution, Italy was alternately the battle-ground and the prey of Austria, France, and Spain. United Italy is not yet a quarter of a century old. Sept. 20, 1871, the Italian troops, under the leadership of Victor Emanuel II. and Garibaldi, marched into Rome.

Twenty-five years cannot eradicate the hatreds and prejudices of centuries. Taine, in his notes on Italy, published about 1865, says that "the inhabitants of Perugia spoke of the inhabitants of Ferrara as foreigners." To-day the Northern Italians hold in contempt Neapolitans, Calabrians, and Sicilians; and the observant tourist will not fail to note the difference in cleanliness, decency, and industry between Southern and Central and Northern Italy.

Milan, Turin, and Genoa are prosperous, cleanly, and beautiful cities.

Florence, although there is evidently little business done there, is a well-kept, cleanly city. There are almost no beggars in Florence.

The Florentine crowd is well dressed,—on the average, much better than in American cities. Without exception, Italian officers and gentlemen are the best dressed and the finest-looking men I ever saw.

The women are not nearly as good-looking as the men, and do not dress in good taste.

For a time I was quite puzzled to account for the unattractiveness of the women, when the men and the little children were so remarkably handsome; but I discovered that there was one type of face almost universal in Northern and Central Italy, with large, prominent features, especially the nose. This type is beauty in a man, but is coarse in a woman.

The idea prevailing in America that Italian cities are dirty is not true to-day. The cities of Northern and Central Italy and the smaller towns are better kept than Chicago or New York. That comparison is a libel on Italy. I should say they are cleaner than most American cities. Even old Alba Longa, near Rome, and Fiesole, near Florence, are clean.

Naples and the small towns about are dirty; but the principal streets of Naples are now fairly clean. The government works with energy, and has transformed Naples in the last ten years.

The soil of Italy is extremely fertile, and the climate genial. The plains of Lombardy yield twelve crops per year. It was said during the Austrian occupation that the army lived on the mulberry-trees, as the silk product alone paid all the costs of the Austrian troops.

About Vesuvius the land is very productive, and is one vast market-garden, interspersed with vineyards. One crop succeeds another during the entire year.

The very best of wine is produced on this volcanic soil, as well as in Tuscany. At Frascati, near Rome, is made the "sunshine wine," which Hawthorne praises in "The Marble Faun," and which loses in flavor even when carried to Rome, a few miles distant.

These wines are all very cheap, and contain very little alcohol; and drunkenness is almost unknown in Italy, although men, women, and children drink wine as Americans drink tea and coffee, but with more moderation. I spent two months, four years ago, in a town of about twenty-five hundred inhabitants, near Genoa; and such an orderly, kindly people I never before saw. I was told not a person had been in the town jail for fifteen months; and an American gentleman, who had lived in several of the small Riviera towns, told me that was not unusual in those towns, that the place in which he had spent the winter had not had an inmate in its jail for a year. The reason is to be found in the sobriety of the people, for liquor is at the bottom of most crime.

Throughout Italy every foot of arable ground is most carefully tilled. The olive orchards are planted on the sides of the hills, in soil carried there by human hands, and kept in place by solid walls of masonry, showing the patient labor of generations. No idle, thriftless people work like this. The Spaniards have let the system of irrigation, the orchards and vineyards left them by the Moors, fall into decay, so that much of the fertile Andalusia of the Saracens is to-day destitute of vegetation; but the Italian has kept up the old, and each year reclaims a little more of the barren mountains to fruitful olive orchards.

Our American estimate of Italians as lazy and vagabond is derived from the refuse population of Southern Italy, which come to us as most undesirable immigrants.

But, on the whole, Italians are industrious and frugal, abstemious to a degree unknown among Anglo-Saxons.

The lower classes live upon macaroni, polenta, vegetables, sour bread, and wine. At any time, about twelve o'clock, the workmen can be seen making their noon-day meal upon a large piece of sour bread and a little wine. I have often seen conductors and drivers on the tramways eating a piece of dry sour bread for their noon-day meal with the air of men partaking of a feast.

The kindliness and cheerfulness of the Italian people, ground down by poverty, are most admirable.

In Naples the whole population lives out of doors, and only goes into the houses to sleep.

All the vocations of life are carried on upon the street; and the poor people can be seen at any time of the day eating at the booths where the steaming kettles of polenta or some fried abomination is always cooking.

Even the well-to-do Italian dines upon macaroni, one or two vegetables, bread, and wine, with a little fruit for dessert. But they are always well dressed in public, and keep twice as many servants as Americans of the same social position.

In the parks and on the public promenades two or three nurses will always be seen in attendance upon the same number of children; and an Italian family makes an imposing appearance in public, especially if there is an infant carried by its gorgeously apparelled nurse, for the nurses have a uniform costume, which varies in richness of material according to the wealth and position of the family, the principal features of which are a head-dress of ribbon at least a foot wide, with streamers reaching to the bottom of the dress, enormous earrings, and a heavy necklace.

We remember that Victor Emanuel I. of Piedmont, after his restoration to his throne by the Allies in 1815, forbade teaching the people to read.

There is now a very small percentage of illiteracy in the present generation. The bright-faced children trooping to school in even the smallest Italian towns are the best hopes for New Italy. Italians are fond of politics, and take a keen interest in public affairs. Cab-drivers and tramway conductors usually have a newspaper in their pockets.

During the exciting times of last January and February a line of men reaching across the street could always be seen before the news-stands at the time the evening papers were ready for sale.

The Italians are a quick-witted people, naturally intelligent and courteous. The boorishness so common among the lower classes in England and Germany is seldom seen in Italy.

The very servants serve you in a manner that indicates the service they render you is a pleasure to them.

An American acquaintance, who had lived many years in Rome, told me that Italians usually treated their servants with courtesy and kindliness, that Italians could be easily managed with pleasant words, but it was hopeless to attempt to do anything with them with threats or by scolding. I was told that the soldiers would not submit to the severe discipline of the German army or endure the insolence of superior officers.

The causes of the present poverty and financial depression in Italy are, first and foremost, the excessive taxation necessary to support her army and navy, and, second, lack of manufactures and commercial enterprise.

The army tax is crushing the life out of Italy, and drawing the industrious, frugal peasantry to choose between emigration and starvation,—the one almost as hard as the other to the Italian peasant, who knows nothing of the world beyond his native village.

Everything is taxed in Italy, and the tax falls heaviest on the poorest. Salt is made by the government, can only be bought at licensed shops, which also sell tobacco, and costs three and a half cents a pound. Sugar is fifteen cents per pound, petroleum sixty and seventy cents per gallon. Eggs, chickens, milk, butter, oranges, wine, grapes,—in fact, everything to eat, to drink, to wear, and all fuel, are taxed at the active limits of the town. In Naples the goats are driven into the city and to the houses to be milked, to avoid the tax on milk.

We Americans know nothing about taxes. What would the suburban residents of Boston, Chicago, or New York say if each time they left the train on entering

the city stations every parcel they carried was taxed by a soldier, for everything is military in Italy? The policemen are uniformed and armed as soldiers. Even the firemen wear swords.

A resident of Rome said it cost him under the king three times as much to live as under Pope Pius IX., and that incomes had not, as a rule, increased. Taxes in Florence are now six times higher than under the grand dukes. Italy is paying a very high price for national unity and the position of a "great power."

Another cause of Italy's poverty is that there are so very few manufactures and commercial enterprises. The few moneyed men do not engage in business enterprises, but keep their money in land.

There is a lack of confidence in the existing order of things fatal to enterprise.

Living, formerly cheaper in Italy than any country of Europe, is perhaps now the dearest as regards food and many of the comforts of life. Food is much dearer than in America. There are few manufactures. Nearly all cotton and woollen goods are imported, as well as most crockery and hardware. Furniture of all kinds is very dear. Rents are high in Rome, Florence, and almost all large cities. Wages are very low both for skilled and unskilled labor. A cook gets from five to six dollars per month, other domestics in proportion; an agricultural laborer, thirty cents per day, and boards himself; workers in macaroni factories, fifty cents per day. All clerks and professional men have proportionately small incomes save the English physicians, who ask four to five dollars for every office consultation. However, only the tourists patronize them; and the traveller who must practise economy should avoid all places where he sees the sign "English spoken here."

The fact is, luxuries of certain kinds, velvets, silks, laces, kid gloves, works of art, are cheap in Italy; but most of the comforts of life are dear.

On March 14, the king's birthday, the usual review of the troops by the king took place; and after the review there was a grand street parade, the king and the queen being attended by their respective suites.

The streets on the line of march were packed with people; but the crowd, although perfectly orderly and respectful, showed no enthusiasm for royalty. There were no huzzas, and not half a dozen handkerchiefs were waved, as far as I could see, along the whole line. When the king and queen passed, a very few men stood with uncovered heads. The whole affair seemed more like a funeral cortège than a festal occasion.

I inquired the cause of this silence, and was told that personally the king was rather popular, that he gave all he received from the civil list to the poor, and at Christmas he gave 200,000 francs to the poor of Rome, but that several of the measures of the last Parliament were very unpopular, and that the government was considered responsible for the deplorable condition of the country.

My informant said that Rome had no business or manufactures to support it, and lived upon the tourists, and the maintenance of the court was too heavy a tax for its resources. Also, the relations between the "blacks" and the "whites"—that is, the king's and the pope's party—are more strained at present than ever before. It was noticeable that, although every day monks, priests, and the pupils of the colleges of the church are very plentiful on the street, scarcely an ecclesiastic dress was seen in the crowd on the king's birthday, and no clerical took any part in the processions. The clerical party prophesy the speedy downfall of the monarchy; but it certainly will not help them, as the republicans will come to the front.

I met at the time political excitement was highest in Italy, just before the chambers were prorogued, a most intelligent Italian gentleman, who talked very freely on the Italian crisis. He said,—

"Italy is not a homogeneous country, and would be more prosperous as a federated republic than as a monarchy; and it is too poor a country to support a court and all that involves."

I asked, "Do you consider the people of Italy are ready for a republic?" He replied: "Certainly. We are a Latin people, like the French. The Triple Alliance, and the talk about danger from France if we do not keep in the Alliance, is all made in the interest of the House of Sardinia. Without the army the present government could not stand a day.

"But we are living in a state of latent revolution, and Europe will wake up some

morning, and find the king deposed and the republic proclaimed."

Italy is rapidly educating her people. She has no ignorant foreign immigrants to civilize and assimilate; and, if she keeps on sending her criminals and paupers to the United States at the rate of the past twenty years, she will soon be rid of them all.

The decent, enterprising Italian emigrants, so an Italian told me, all go to South America.

Even those who dislike M. Crispi confess his ability, and, in expressing their hostility to his continuing in office, acknowledge that the finances have improved since he took the helm. Italian money is now about 8 per cent. discount, and it was 15 per cent. below par less than a year ago.

The reassembling of Parliament in May is looked forward to with anxiety by all parties. The Italian success in Africa has materially helped the present government.

The opposition papers, however, are very severe in their strictures.

Many socialists and opposition candidates have been elected to office since the chambers were prorogued. At Palermo a man has been elected who is serving a ten years' sentence in the penitentiary; and he was convicted through the influence of M. Crispi and his followers.

At a banquet of six hundred leading politicians from all parts of Italy, M. Zarnadelli, a very prominent leader of the movement against M. Crispi, made a speech, in which he charged the minister with the responsibility of the present deplorable condition of Italy, and that Parliament had been dissolved because of absurd misrepresentation made to the king, and to avoid judgment on his own conduct from the National Assembly. The opposition journals complain that unjust taxes have been imposed by royal decree without obtaining the necessary approbation of Parliament; that all recognized laws have been violated by the imprisonment and conviction of many a member of Parliament between sessions; that martial law was proclaimed in Sicily and elsewhere without the approbation of Parliament; that the right of association has been violated by the dismemberment of many legally constituted societies; and that there has been unwarrantable interference in the decrees of Italian courts of justice,—all of which seems a formidable bill of complaint against a constitutional government, which had its origin in a plebiscite.

The German Alliance is not so popular as formerly. Italians tell the following story about the visit of Emperor William on the twenty-fifth anniversary of the marriage of King Umberto. The king had especially requested that, because of the financial difficulties of the country, there should be no festivities upon this occasion. But, regardless of this, the emperor announced his intention of visiting his good brother of Italy. The honor could not be declined; and the king was obliged to draw from his private fortune a large sum to defray the expenses of the royal visit. This money King Umberto had, with difficulty, laid aside for the marriage and establishment of the crown prince; and, being obliged to use it in this entertainment, the marriage of the prince could not be arranged, as it is not considered politic to ask Parliament to provide for the prince any further.

Whether the story is true or not, it is generally believed, and has made the Emperor William very unpopular; and it also is a fact that not only is the crown prince unmarried, but there seems no present prospect of his marrying.

To be king of Italy is not at present an enviable honor; and even the most sanguine friends of Italy must feel that darker days are in store for her. A continually increasing expenditure and a continually increasing deficit mean financial ruin to an individual or a nation. MARIE C. REMICK.

A SERMON IN RHYME.

If you have a friend worth loving,
  Love him. Yes, and let him know
That you love him ere life's evening
  Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?

If you hear a song that thrills you
  Sung by any child of song,
Praise it. Do not let the singer
  Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
  By its humble, pleading tone,
Join it. Do not let the seeker
  Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
  From a brother's weeping eyes,
Stop them, and by kindly sharing
  Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh goes rippling
  Through the sunshine on his face,
Share it. 'Tis the wise man's saying,—
  "For both grief and joy a place."
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
  By a friendly helping hand,
Say so. Speak out brave and truly
  Ere the darkness veils the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
  All enriching as you go;
Leave them. Trust the Harvest Giver.
  He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend.

—*Selected.*

DR. MARTINEAU'S NINETIETH BIRTHDAY.

Addresses of affectionate congratulation were tendered to Dr. James Martineau on April 21, the occasion of his completing his ninetieth year, by the British and Foreign Unitarian Society, Manchester College, Oxford, and other institutions and societies. One of the addresses was signed by more than one thousand names, representing colleges, congregations, organizations, and individuals throughout Great Britain, also by the professors of the Unitarian College at Koloszvar, Transylvania. Dr. Martineau, in excellent spirit and health, acknowledged the addresses in the following vigorous speech, which we give as reported in the London *Inquirer*:—

"Dr. Martineau, in reply, said that he need not say that it was entirely impossible for him to render any adequate acknowledgment for the noble present which had been made him, and which testified to a long period certainly of past work, or for the generous and far too appreciative addresses that had proceeded from the several friends who had spoken. He did not wish to say much about his past work at the college,—perhaps he ought to say nothing, for more than enough had been said already, if tried by any sober estimate of his deserts. It might be felt that, as those who were present represented an institution with which he had been connected for over seventy years, he ought to be quite at home, and to feel no embarrassment in addressing them. But it was impossible for him to look back on the series of offices that had engaged his attention for so many years without having fond recollections that made it exceedingly difficult for him to pour out all that was in his heart. He would limit himself to his own particular department of work,—that of philosophy. Not that the work of the other departments of the college was not interesting to him, but it did not devolve upon him to take special part in them.

"In course of time, he was forced to confess,—they might take it, perhaps, as a proof of instability of mind,—his mode of teaching underwent a large amount of change, whether an undue amount, considering the progress of knowledge and the development of thought, it was not for him to say. He might, however, say this much in excuse for himself: that he believed there was no better school for learning than the process of unlearning; and, as one always began teaching from that which one had been taught, there could hardly fail, as knowledge advanced, to be something to unlearn. When he began to teach, he had been indoctrinated in a prevailing school of thought of great influence and importance, of which he was a convinced disciple. He had been trained to revere the names of Hartley and Priestley by his old master, Dr. Lant Carpenter. That particular school had quite formed the basis of his youthful religion, which was entirely of the type of Dr. Priestley's; and for a long time his teaching at college followed the same direction. The principal part of that teaching was the doctrine of the association of ideas. But in the teaching of this doctrine he unlearned a good deal, and alighted on phenomena beyond its resources of explanation.

"Then after a few years they were visited by a new literature from the United States of America. The writings of Dr. Channing came into their hands. At first the new ideas were received with eagerness. His old master, Dr. Lant Carpenter, was indeed so delighted with Dr. Channing's first sermon on the evidences that he could not refrain from delivering it from his own pulpit.

But soon the new teaching met with strong resistance, and in the public reviews unfavorable criticisms appeared, some of them of a bitter and contemptuous kind that made it seem as if our American brethren were not brethren at all. Then in its turn that feeling softened, and on the younger men—certainly on himself—the new writings produced a profound impression. In particular they brought to him a new feeling of insight and aspiration before unknown. It was akin to that awakened while at school by Hannah More's 'Practical Piety.' That book, he remembered, took a powerful hold on him. It brought into his mind a sense of 'sin' deeper than was felt before. Somehow, after this, Dr. Channing's writings affected me with an enthusiasm not general in England. No one, however, could fail to recognize how these writings marked an epoch in philosophical thought. By removing the doctrine of necessity they relieved the divine will of its equal causality of good and evil. The human personality asserted its position and took its responsibility. Once possessed of the ethical bearings of this doctrine, he had taught it to the last.

"Since that period other schemes had passed into the foreground, especially when he went to Germany and studied there the old Greek philosophy as well as the new German philosophy. These schemes it became his duty to explain to his students, so far as secures in clearest light the personality of man and the holiness of God. The resulting doctrine was most nearly in agreement with the old Scotch philosophy, only that the latter needed a little refining and expanding. In the course of his teaching, moreover, he had come to the conclusion that the teaching of philosophy was very largely the study of the comparison and the selection of systems, and that, instead of seeking to enforce one's own ideas and dogmas upon the students, one should strive to exhibit clearly side by side the different systems, and leave the practised judgment to come to its own conclusions. Then, to enable that practised judgment to come to a conclusion, a careful study and practice of the methods of reasoning, of logic, were most essential. He had tried to clear the way by careful logical discipline. That this plan had not been altogether without result a single instance would show. One of his students at college was a Hindu of great worth and talent, Prof. Prasanná Roy, of Calcutta University, who, when he went back to India, wrote a Manual of Logic, now accepted as a standard book on elementary logic. In conclusion, Dr. Martineau said that some people often regretted that so much attention was given in colleges to these abstruse subjects, but let them depend upon it that they could not keep intelligent and capable young men—and the more intelligent and capable they were, the more true it was—from being largely affected by the current philosophy of the times.

"It was very common nowadays to meet with persons whose whole faith and system of thought were broken into confusion for want of a rational and coherent system. Therefore, it was a matter of importance to keep alive this philosophical knowledge. Certainly, the historical sources of religion were undergoing a rigorous investigation that would render their accepted interpretation no longer possible. They could no longer take the Bible or the New Testament as a whole; but by criticism and analysis they must sift from them the elements that were not originally contained in them, so as to leave clear the one personality of Christ himself. This would be more and more the form that Christianity would take; and, if that were the case, they must not only accept it from a personal sympathy with the religion of Jesus Christ, but show how it commends itself to all the deepest intuition of the human mind. Therefore, he thought that the old courses of study should not be broken through, but that they should have the historical and philosophical studies properly balanced. Without attempting any fit reply to the touching personal allusions that had been made, he would only say that they sank very deeply into his heart. They were the brightest and most cheering rays on the declining path of his life; and, whether or not he was able to continue longer to work on the old lines, he should always remember with gratitude how his efforts had been appreciated by the younger men."

Many excellent articles appeared in the daily press, showing how high a place Dr. Martineau occupies in the minds of the general public. The following is an admirable

résumé by one of the editors of the Manchester *Guardian:*—

"Yesterday Dr. James Martineau completed his ninetieth year. The place which by general consent has long been accorded to him among the leaders of religious thought, as well as among the most distinguished writers of the present century, renders the event one of more than private interest; and the congratulations it is sure to call forth will be limited neither by class nor creed. Though representing one of the smaller sections of British nonconformity and standing outside the confines of reputed orthodoxy, he has a large hold upon the sympathies of religious men of every communion, and has been on terms of the closest friendship with some who were as sincere, as conscientious, and as outspoken as himself, but whose opinions on points which he and they alike held to be important were the opposite of his own. There must have been some secret charm, some potent spell at work, to produce such results; and, though all who have experienced its force might not give their explanation in the same words, there has long been no doubt as to the qualities of heart and head wherein it lies. For the moment we are chiefly touched by the length to which his years have been prolonged.

"There are comparatively few who attain to the age of ninety, and fewer, much fewer, of whom it can be said at that advanced age that their intellectual force seems to have suffered hardly any abatement. Dr. Martineau was born in 1805, the year of the battle of Austerlitz, the year before the catastrophe which overthrew the Prussian monarchy and gave Napoleon an undisputed ascendency over almost the whole of Continental Europe up to the Russian frontier, the year before that memorable one in our political history which witnessed the death of Pitt and Fox, when Waterloo was still ten years distant, and the first Reform Bill, the ordinary limit of the longest political memories, was not to be reached for more than a quarter of a century. Dr. Martineau's literary career is the longest on record. His first work, 'The Rationale of Religious Enquiry,' was published in 1836. Mr. Gladstone's first work, 'The State in its Relations with the Church,' was published in 1838. Both statesman and divine turned their attention about the same time to the same class of subjects: one, as became his position, dealing with the external relations of the Church, and examining the links which connected it with our political institutions; the other, also as corresponded with his profession, seeking to throw some light upon the processes by which conclusions are reached in matters of belief. One, it may be said, was busy with the superstructure, the other delving among the foundations; but the age which has known them both will hardly fail to recognize some kinship of sympathy, some community of sentiment, and almost some unity of aim between two supremely religious men, who on almost all questions that admit of being thrown into formulas stood so far apart. Dr. Martineau has been a voluminous writer. Important and interesting productions have flowed from his pen with but short intervals of intermission. Most of them are as much philosophical as theological. It has been the result, and perhaps the aim, of his labors to strengthen theology on the side of philosophy, and at any rate to exhibit their close relations. One cannot but wonder at the extent to which his intellectual vigor has been prolonged when we remember that, perhaps, the most important of all his works, and the one which will be most closely associated with his memory, was published only five years ago.

"It will, perhaps, be generally admitted that in the more recent development of religious thought Dr. Martineau has held a position which is in some respects unique. It will also, perhaps, be recognized as a fact that during his later years he has been in much closer fellowship with the sentiments prevailing among the leading minds of other churches than he was when his work began. The change is one in which he has had no share. His position is substantially the same as it was fifty years ago. Nor is it suggested that the change is to be ascribed in any appreciable measure to the influence of his controversial writings. It has sprung from other causes which were not controversial at all. The discoveries of science, the scientific theories founded upon them, the results of historical research, and the conclusions drawn from what is known as the higher criticism have all combined to put a pressure upon the religious thought of

our time. The pressure has been yielded to as a matter of necessity. Conscientious men had no choice but to accept facts, regarding them as signs, not that the verities of religion were in any way endangered, but that in their methods of reasoning and their lines of defence they had not hitherto selected the right track. Against the growing materialism of science there soon came a powerful reaction. Metaphysics, which had long been dying or dead, underwent a sudden revival. Scholastic arguments in the sphere of theology were exchanged for an appeal to the primitive facts of consciousness. It gradually came to be recognized that the way in which men felt and acted was at least of equal worth with their intellectual assent to theoretical propositions, and that religion was pre-eminently a matter of life and conduct. Owing to these causes, a remarkable change has been brought about in the religious atmosphere of our time. All do not acknowledge it, but all in some measure breathe it. The result has been a closer approximation among members of all churches upon what is felt to be essential in religion, and converging paths, starting originally from points remote from each other, have at last met, if not on the same spot, at any rate in the same latitude. Dr. Martineau first became known outside his own denomination by his 'Endeavors after the Christian Life.' It was regarded almost as a discovery. Could any good thing come out of Nazareth? Certainly, however unexpected and however wonderful; for here it was. The ideal exhibited was recognized as lofty and impressive. The appeals it made to the heart and conscience awakened responsive echoes in all devout minds.

"The experiences recorded were such as had hitherto been thought possible only in very different schools of thought, and it had to be recognized that beyond the pale of orthodoxy there was a way to God. Dr. Martineau made it his aim to develop the devotional side of belief. Hence his 'Hymns for the Christian Church and Home' and his 'Hymns of Praise and Prayer.' His trained habits of speculative thought, together with the position he held as Professor of Mental and Moral Philosophy in Manchester New College, led him to turn his attention to the position of theology with regard to the ideas then predominant in the sphere of science. He was not a materialist in psychology, nor could he make any compromise with materialism. It was this that stood in his way when he became a candidate for the mental philosophy chair in London University College. His rejection on such grounds was widely regretted; but the views to which he was opposed were in the ascendant, and philosophical sectarianism prevailed. In 1876 he published his 'Modern Materialism: Its Attitude towards Theology,' in 1879 his 'Ideal Substitutes for God Considered,' in 1881 'The Relation between Ethics and Religion.' These are but a selection from a series of works which followed each other in quick succession. His last important work, on 'The Seat of Authority in Religion,' raises questions upon which opinions are largely divided; but those who are unable to accept its conclusions will be the first to recognize the elevation of thought which the book displays, the devout spirit which pervades its pages, and its stately and sustained eloquence.

"Notwithstanding Dr. Martineau's acknowledged distinction as a writer, it was a long time before he received any academical recognition; but in his later years he has had no reason to complain. In 1872 Harvard College conferred upon him the honorary degree of LL.D. The University of Leyden made him a Doctor of Theology in 1875. The degree of Doctor of Divinity from a British university was a more delicate affair, but it came in 1884 from the University of Edinburgh. In matters of divinity the University of Oxford is restricted by the Thirty-nine Articles; but in 1888 it did what it could by making him a D.C.L., and in 1892 the University of Dublin conferred upon him the degree of Litt. D. He had thus at last an academic standing ground in each of the three kingdoms, as well as in Holland and the United States. But incomparably superior to any recognition of this kind is the respect in which he has long been held by all classes of his countrymen, inclusive of all denominations. This is a fact upon which it is pleasant to dwell, both for the larger tolerance which it proclaims and for the possibilities which it seems to point out.

"From many of his warmest admirers he

is separated by differences of opinion on matters which are held to be of essential importance; but across the gulf the friendly hands are stretched, and messages of congratulation are sent. It is the ground on which this esteem is based that has the most significance. It is not his literary achievements, not his philosophical reputation, nor even the services he has rendered to those fundamental principles of theology, on which all agree. The reason of the estimation in which he is held by members of so many different churches is that he is felt to be, in the truest and largest sense of the word, a religious man. In some respects it may be necessary to consider him a heretic, but that does not prevent his being regarded as something approaching to a saint. The verdict is that he is good, and that is held to go a very long way. In this respect Dr. Martineau seems to hold among us the position which was once accorded to Dr. Channing. In his case, also, religious and ethical considerations were victorious over certain doctrinal differences. He was religious, he was devout, he was good, his life yielded the fruits of righteousness, he seemed to breathe the very spirit of his Master; and, what more, it seemed to be said, could be expected from the most perfect accuracy in speculative belief? These are hopeful signs. They seem to assure us that the spirit of Christianity is superior to all its forms, and that the obstacles in the way of a practical union among those who are one in heart and aim may yet be surmounted. To have lived to produce such an impression must be counted among the things which Dr. Martineau has achieved, and it may be regarded as the crowning distinction of his career. At his age the shadows lengthen, and the sun will set at last. Let us hope that the period which remains, whether long or short, may be one of unclouded calm.

"The entire world of religious thought will offer its homage to James Martineau on the completion to-morrow of his ninetieth year. No more faithful career has been lived in our time. Of Huguenot extraction, Dr. Martineau has brought to the problems of religion and philosophy the subtlety of thought and the fineness of expression which we associate with the country of Descartes and Pascal. To those qualities he added, from his earliest days, the profundity and sweeping survey characteristic of German philosophic culture, which, like Carlyle and Coleridge, he assimilated at a time when it was looked on askance by British insularity and Anglican dogmatism. Moreover, he received the strong ethical discipline which nonconformity imparted when it was still under both a social and a legal ban, combined at the same time with a reverent freedom of thought with which the Unitarian denomination has been honorably associated. If we add to these elements the signal advantage derived from starting on his career in a time big with new hopes and aspirations, when Tennyson and Browning were beginning their noble body of poetic work, in an age when to be young was, as Wordsworth said of a former period, 'very heaven,' we shall see how splendidly Dr. Martineau was equipped for his great work of the presentation of religious ideas.

"For two generations Dr. Martineau has been actively engaged in teaching in our midst. He was born before Trafalgar was fought, and while Pitt and Fox were yet alive. The Test and Corporation Acts were still in force, and the meeting-houses of nonconformity were usually stowed away in dark, narrow streets. The English universities, which gave high preferment to dull men who had produced a few bad Latin verses, had no place for this great thinker; and, until Oxford made tardy amends a few years ago, James Martineau received academic recognition only from foreign lands. Dr. Martineau's ministry began in the eager days of the reform era of sixty years ago. And now, toward the close of the century, his early friends and compeers all passed away, this great figure still remains among us, not merely as a monument of the past, but as a living intellectual and spiritual force, feeble in body, but strong in mind, in faith, in character. At the age of eighty Kant had fallen into senility, while few other modern philosophers have attained any great age. We must go back to the Greeks to find a parallel to the vigorous old age of Dr. Martineau. As in the case of Mr. Gladstone, we may attribute this prolonged vitality to the constant supremacy of the will and the resolute activity of the intellect. The lower elements in human life,

which are perpetually dragging man back to the slime from which he has emerged, have been, in these signal contemporary instances, entirely subordinated to the rational and divine qualities of humanity.

"From the point of view of pure intellectual power, Dr. Martineau is probably the first of the great English religious teachers of the century. His chief compeers, perhaps, were Chalmers, Maurice, the two Newmans (the younger of whom, born in the same year as Dr. Martineau, still survives), Mansel, and Stanley. Of these, Chalmers was rather a great organizer and administrator than a thinker; while Stanley's personal charm, high position, and historical interests have combined to place him higher than a reference to his purely mental gifts would permit. Francis Newman is a remarkable personality; and many of his religious ideas have been almost identical with those of Dr. Martineau. But his intellectual limitations, combined with a lack of concentration of power, have prevented him from exerting a commanding influence on the thought of his time. Mansel was a very well-organized intellectual machine, which somehow seemed to lack a soul; and his teaching made distinctly against the development of any genuine religious philosophy. We come, therefore, to Maurice and John Henry Newman as the only great English religious thinkers who can sustain comparison with James Martineau. All three had distinction of style, were profoundly versed in the history of religious and philosophic thought, and were under the dominion of the profoundest spiritual convictions. But who among them had the firmest grip, the clearest vision, the widest survey? A future generation will answer this question better than we can pretend to answer it now. Broadly speaking, we may say that each sought for the justification of man's highest aspirations, for the satisfaction of his deepest needs. Newman found what he sought in the authority of the ancient Church. Maurice found it in an esoteric interpretation of the historic Christian creeds. Martineau found it in the rational nature of man himself. Catholicism, Broad Churchism, Free Christianity, —such were the several solutions of the great problem which approved themselves to these three master minds.

"Dr. Martineau himself has become more and more radical as he has grown older, just as Newman became more and more devoted to authority. While he was never under the dominion of the mechanical Priestleian philosophy and criticism of Scripture, which hindered early Unitarianism from making any religious conquests, Dr. Martineau's earlier creed closely resembled that of Channing. It was, in fact, scarcely distinguishable from the creed of the broader-minded Anglicans and nonconformists. But German advanced criticism has more and more commended itself to Dr. Martineau, so that he may now be said to combine a very thorough anti-supernaturalism with a certain devotion to the spiritual teaching of Christ. For him the letter has apparently faded away, so as to become almost illegible. The spirit remains in its life-giving power. Yet it is not mere Theism, but essentially Christian Theism, as derived from the Gospels and the apostolic teaching, which, judging from Dr. Martineau's criticism of Mr. Balfour, pervades the mind and heart of this venerable thinker.

"But it is not so much his controversial or philosophic works which give to Dr. Martineau his interest and charm. He soars highest when he quits the lower region of the pure intellect and the analysis of the contents of human consciousness for the diviner air of the spiritual life. He knows the human heart,—its sorrows, its joys, its needs. He exhibits that longing for the Vision which Dante saw and hinted to us in the 'Paradiso.' Like the Hebrew prophet in the wilderness, he has heard the still, small voice. While Dr. Martineau's philosophic writings may be powerful against the position of the sceptic or the agnostic, his 'Endeavors after the Christian Life' and his successive volumes of sermons entitled 'Hours of Thought on Sacred Things' have been as the bread and water of life to many a fainting soul. Here was a mind face to face with the supreme realities, a soul dwelling secure on the serene heights, far above the storms and tumult below. 'Logic and sermons do not convince,' says Walt Whitman. No, ordinary sermons do not; but these are inspired, lofty in idea as they are unique in literary form. We do not know any re-

ligious writings in the English language quite like them, as we do not know any other mind of our time that could have produced them. The writer is, indeed, like Wordsworth's 'Leech-gatherer,' a man 'from some far region sent'; and, whatever your creed or no-creed may be, you feel that it would be good to dwell in that region, and to breathe habitually its purifying air. It is the region of the whole, the beautiful, and the true; or, if it is not, then beauty and truth are mere empty names, and we must bow before the sordid vulgarity of the accomplished fact and the base materialism of our actual life. We believe that these works of Dr. Martineau, akin as they are to the 'Imitation' and other high products of religious literature, will prove to be the most permanent contributions which Dr. Martineau has made to the thought of our time, because they rise beyond controversy and analysis to the ultimate facts of the spiritual life, because they converse with the Power *qui est per omnia sæcula benedictus.*

"Dr. Martineau has long overstepped the bounds of sect: he belongs to the whole country, to the English-speaking peoples, to the world. In his old age he is loved and revered throughout Europe and America as perhaps the profoundest mind among those who would end the long divorce between science and faith. He has perhaps accomplished as much in this direction by his life as by his work. Like his friend Emerson, he has 'obeyed the voice at eve, obeyed at prime,' and through his long career duty, faith, and truth have been his guiding stars. 'If men find faith hard to-day,' writes Prof. Wallace, in his companion criticism of Mr. Balfour, 'it is because they live basely; for base living leads to mean thought.' Against both base living and mean thought Dr. Martineau's long life is a living protest; and, if we sought to live as he has done, it may be that we should come to different intellectual conclusions from those of an era which has given its heart away, 'a sordid boon,' but which is still ennobled by the presence of one or two great figures from an earlier and more strenuous time, not the least noble of which is that of James Martineau."

Without religion you cannot make the will equal to its tasks.—*Mrs. Humphry Ward.*

THE AMERICAN UNITARIAN ASSOCIATION.

SEVENTY YEARS OLD.

Welcome, old friend of many years:
  Your face is ruddy yet, and bright.
You've had your dark hours, and your fears;
  But yet you always saw the light.

Grim want has stared you in the face.
  You knew not whence the aid would come:
You turned unto the throne of grace,
  And prayed for help; and, lo! the sum

That poured into your ample chest,
  From dying saint and aged seer!
Whose memories are ever blest
  And sacred in your annals here.

When many a parish drooped its head,
  You waked it with your cheering voice;
You roused our workers, cold and dead,
  And made our Zion's Hill rejoice.

Troubles have entered in your fold,
  And disputations long and deep;
You calmed the fevered hearts, and told
  The workers all to feed the sheep.

Now seventy years have come and gone,
  The harvest of the world is great;
And still you urge the laborers on,
  And others in the vineyard wait.

Lord, send us generous souls, and free,
  That these who wait no more may say,
Like them of old in Galilee,
  "No man hath hired us to-day."

MARTHA PERRY LOWE.

WESTERN UNITARIAN CONFERENCE.

The opening services of the Western Unitarian Conference were held on Tuesday evening, May 14. Prayer was offered by Rev. W. M. Backus of Alton, Ill. The sermon, by Rev. John E. Roberts of Kansas City, was from the text, "And no man putteth new wine into old wine-skins."

The devotional service on Wednesday morning, conducted by Rev. B. R. Bulkeley, was heartily entered into by both the leader and the several speakers who followed him. It was truly "devotional."

The president's address was given by Hon. D. L. Shorey.

The secretary, Rev. A. W. Gould, reported some sixty services held during the year, besides several lectures. He had written some fifteen hundred letters, been present at two dedications, and helped several churches to secure ministers. Touch-

ing the Liberal Congress, he said that he felt its work to be so closely akin to our own that he acted as chairman of its Missionary Committee. He had found several points where the union of the liberal forces seemed possible only along the lines of the Liberal Congress.

The expenses of the conference for the year were, in round numbers, $4,800. The income from all sources amounted to $4,450, leaving a deficit for the year of some $350. This amount, added to the deficit brought over from last year, made a present deficit of $2,000.

The report of the treasurer, which had been summarized by the secretary, was read by Mr. Hosmer, the treasurer being absent on account of illness. Brief reports of the State conferences followed.

On behalf of the Illinois Conference Rev. C. F. Elliott reported that a minister, Rev. Seward Baker, had recently gone to Sterling; and, with the help of $200 from the conference, his salary for a year was now assured. The movement at Valparaiso, Ind., which had always been fostered by the conference, was promising. The Church of the Messiah in Chicago, under the leadership of Mr. Fenn, was developing a new missionary spirit.

In Wisconsin Mr. Secrist said that the workers were all young men and new to the State. They were only just becoming familiar with its missionary possibilities and needs. Now that these were coming into sight, and the workers were coming to know each other, he felt that good results might be hoped for. During the past year there had been an effort to revive the work at Kenosha and some other points, but no new field had been opened.

For Iowa Mr. Harvey said that the annual conference at Sioux City in October, 1894, had seventy-seven delegates present, this being by far the largest number which the conference had ever had. The enthusiasm of the conference was likewise marked. The Finance Committee reported $900 raised during the year for missionary work. Two new churches had been dedicated within the year,—one at Cherokee, and the other at Perry. Cherokee, Washta, and Marcus —three points developed by Misses Safford and Gordon—had united in a call to Mr. Van Sluyters; and thus there was every promise of permanence to these movements. Miss Safford had recently started a new movement at Ida Grove, where the large congregations and the notable enthusiasm gave every promise of a new church. During the year, too, Mr. Byrnes had started a society at Forest City, where there were now sixty-eight members. A promising movement at Coon Rapids was being developed by Mr. Stevens of Perry. At Ames a little society of twenty-five members had been organized by Mr. Harvey; but, having been shut out of two of the public halls, through the persistent opposition of Orthodoxy, the society had at present no meeting-place. At Centreville, where Mr. Bidwell, now of Geneseo, Ill., had worked for nine months, there was an earnest band of Unitarians. In all there were five new mission points. *Old and New* became a conference organ in January, and is proving a very effective servant.

In Mr. Wyman's absence Mr. Roberts reported for the Missouri Valley Conference. He felt that this body was not very efficient,—was, indeed, hardly more than hypothetical. The best of feeling existed among the ministers, but organized effort was lacking. The report concerning his own church in Kansas City, with its audience of from five to seven hundred, was very interesting. The work of the Ladies' Aid Society of St. Joseph, Mo., where Mr. Roberts now speaks on Sunday evenings, is especially noteworthy. During the past six months this society has raised some $1,600 to pay off church debts. At their recent annual meeting a board of trustees was selected from these women, thus replacing the male board; and now the church is thoroughly alive, the congregations reaching some two hundred.

Mr. Forbush, in a short address, spoke of the excellent work which Mr. Crooker is doing in Montana. He believed that the work of developing churches in the larger centres, at whatever cost, was the true policy. He believed that the work in the college towns bore fruit in much wider fields than we at first realized. The chief workers in many of our churches will be found to be the boys and girls who received their initial impulse from the Unitarian preacher in their college town.

Miss Bartlett reported that the Michigan Conference was doing little. Upon being requested to say something concerning her own work in Kalamazoo, she told of the kindergarten, which for the past three months had an average attendance of fifty-eight. This school is free to all who can-

not afford to pay, and most of those who send to it cannot. The expense of running it has been $1,000, which has been raised by subscription. The Frederick Douglass Club, a colored people's society, meets in Miss Bartlett's church every Thursday evening. It has between thirty and forty members.

The great meeting of the conference, and one which promises to be historic, was held on Thursday morning. The church was reasonably filled at ten o'clock; and, when the names of the delegates were called, seventy-nine were present. Western Conference people know that this is an unusually large delegation. The business of the morning was the consideration of the report of the Conference Committee on the relation of the Western Unitarian Conference to the State conferences, and to the American Unitarian Association, and to the American Congress of Liberal Religious Societies. Mr. Judy, as chairman of that committee, after stating that the report had been submitted to the full Board of the Western Unitarian Conference, and had there been unanimously indorsed, and that the representatives of the American Unitarian Association had likewise given their personal assent to it, read the following resolution:—

Resolved, First, that each of the various State or district Unitarian conferences within the limits of the Western Unitarian Conference shall be invited to nominate triennially one member of its board to serve for three years, or until a successor is chosen in the same way, as a director of the Western Unitarian Conference. The representatives so nominated, when elected by the Western Unitarian Conference, shall, together with the president and secretary of the conference, constitute the Missionary Council, a Standing Committee of the board of directors of the Western Unitarian Conference, whose duty shall be to assist and advise the secretary of the conference in all matters pertaining to missionary work.

Resolved, Second, that it is part of this plan of co-operation that, when the Missionary Council has been constituted, it shall become the agent and adviser of the American Unitarian Association within the limits of the Western Unitarian Conference, and that it shall also have the power of submitting annually to the Nominating Committee of the American Unitarian Association the names of those persons whom it would like to have as representatives of the West upon the American Unitarian Association Board.

After the reading of the report relative to the Liberal Congress the foregoing portion was taken up; and, after a word of commendation from F. L. Hosmer, emphasizing the unanimity of the board of directors in relation to it, the report was unanimously adopted, and was followed by a hearty clapping of hands. The report relative to the relation of the Western Conference to the Liberal Congress was again read, as follows:—

In view of the resolution of last session, which reads, "*Resolved*, That we recognize the approaching Congress of Liberal Religious Societies as an effort toward the union of the liberal forces for which we have the heartiest sympathy, that we regard it as in line with tendencies which this conference has long cherished, that we will entertain any proposition which may be made by the Congress suggesting a plan of union among liberal bodies which shall secure closer co-operation without materially disturbing existing organizations," and in response to the invitation of the Liberal Congress to send delegates to its meeting in 1895, therefore, be it resolved:

1. That we heartily avail ourselves of the privilege of sending these delegates to the next annual meeting of the Congress, to take part in its deliberations; and
2. That the board of directors of this conference be instructed to enter heartily into any negotiations looking toward the establishment of a common headquarters in Chicago for the various liberal religious societies and the organizations that represent them.
3. That the conference recommends that the board co-operate with the officers of the Liberal Congress in all ways that are conducive to the common interests of the two bodies.

Mr. West of Chicago asked to have that part of the resolution which relates to the establishment of headquarters reread, and wished to know whether the board was positively instructed to establish such headquarters, or was so instructed if they deemed it expedient. The section was reread, and the president said he would put the latter interpretation upon the section. Mr. West said that, with such an interpretation, he had no objection to it. The resolution, as a whole, was then unanimously adopted; and applause followed.

Mr. Hosmer made a brief statement concerning the deficit, saying that until last year no deficit had ever been carried over.

The amount was now $2,000, and he felt it to be our duty to do as much as possible toward raising that amount. In something less than half an hour the whole sum was raised, and the conference was ready for the addresses by Messrs. Brown and Savage which they had been promised the previous night. It has been my privilege to note at various conferences that there is nothing else which so consecrates and hallows a service as a subscription such as this, which calls for genuine sacrifice. It did not fail in this case; and, when Rev. Howard N. Brown of Boston rose to speak, it was to a set of people already full of the spirit. After indorsing most cordially the work of the morning, he closed by suggesting that the time had come for us to talk and think more of religion and less of the philosophy of religion.

Mr. Savage congratulated the conference upon the action taken. He said that now Grindall Reynolds has gone from among us he wished to bear witness to the value of his work and the catholicity of his spirit. When he was nominated for the office of secretary of the American Unitarian Association, Mr. Savage opposed his election, believing he was too conservative a man. But he had been mistaken in his estimate, for during the whole term of Mr. Reynolds's service he did not know of a single instance in which the question of radicalism or conservatism had been considered in granting funds for any church's support. This gave him an opportunity to say that he believed in a Unitarianism which was broad *both ways*. So interpreted, the name "Unitarian" stood for the broadest, freest, grandest religion he had ever found. The name itself, whatever it has stood for in the past, now stands for the unity of the universe and of religion. For, though there have been and are many religions, there is but one religion. As the *name* implies unity, so the *spirit* of the denomination is aiming to find and rest in this central faith. Religious liberty, as such, was absolutely valueless except as it furnishes an opportunity to seek and find religion as a vital reality. Liberty we must have; but it is a means, and not an end. The speaker closed with a strong and tender plea for a more positive and spiritual type of Unitarianism,—a plea which touched us all.

Mr. George H. Ellis of Boston then asked the privilege of the floor. He stated that he was in most hearty sympathy with the action taken, but wished now to call the attention of the conference to a grave responsibility which that action entailed. The conference must now be made representative for all the States included in its limits. Only about one-third of the churches within these limits were represented in the present gathering. Unless it could be shown that the Western Conference is a representative body, the American Unitarian Association would not be likely to intrust it with its work. He hoped, therefore, that steps would be taken to meet this common-sense objection, that the plan proposed might be carried out.

Mr. Hosmer, in a few words of simple and heartfelt gratitude, carried our thoughts all upward to Him in whom the eternal harmonies abide; and, with a silent Amen in all our hearts, the morning session closed.

The writer regrets that he is unable to report Rev. George A. Thayer's scholarly paper on "Our Free Congregational Polity"; but he heard it only in part.

The Nominating Committee submitted the name of Hon. D. L. Shorey for president, and hearty applause followed his unanimous election. The secretary, Mr. Gould, had submitted a communication to the president, declining to be a candidate for reelection. His reason for declining was that the action of the morning looking to the union of the East and West, an action in which he heartily rejoiced, and which he had labored to make possible, would bring duties to the secretary which he felt some one else would better assume. For he feared that, without meaning to do so, some of his utterances in the past had created antagonisms which might stand in the way of one who would have so large a part in carrying out the proposed union as the secretary. In the light of this communication the Business Committee advised that the office of secretary should be left vacant, to be filled by the board of directors of the conference.

Rev. C. F. Elliott of Hinsdale moved to amend the report of the committee by striking out the advisory clause relating to the secretaryship, and substituting therefor the name of A. W. Gould for secretary. Rev. Jenkin Ll. Jones seconded the amendment, saying that he thought the present exigencies of the conference demanded a secretary. He thought further that the same sen-

sitiveness which had led Mr. Gould to decline renomination on this occasion would lead him to resign his place whenever he felt that the good of the cause demanded it. Should he so fail, Mr. Jones would not hesitate to remind him of his duty. Mr. Effinger felt that the opinion of the Business Committee should be respected. They had carefully canvassed the field. He moved that the amendment be laid upon the table. This motion, not being debatable, was withdrawn; and Mr. Harvey moved that the amendment be amended to make the term of Mr. Gould's service six months, thus leaving the directors free at the time of the adoption of the new régime to elect the person whom they may then think best. This amendment to the amendment was lost, and the original amendment carried, and Mr. Gould declared elected, no votes, I believe, being cast against him.

The following-named persons were elected directors for the term of three years: J. R. Effinger, A. W. Gould, F. L. Hosmer, J. Ll. Jones, Mrs. C. P. Woolley.

The following resolution was presented by the Business Committee:—

Whereas, in the death of S. S. Hunting we have lost a fellow-minister who gave most generously to our cause, both of his services and his means; who stood at all times for the broadest fellowship and the most kindly interpretations; who in social reforms was instant and faithful; who combined a ready appreciation of all the larger intellectual movements of the times with a deep and sincere devotion; and who, as a friend and a man, was ever kind, true, and brave,—therefore be it

Resolved, That we hereby record our sense of deep loss in his death, and also our sincere thankfulness for the good which he has left as his memorial in the world.

A few feeling words to Mr. Hunting's memory were spoken by Jenkin Ll. Jones, Miss Hultin, and Mr. Elliott; and, by a rising vote, the above resolution was adopted.

A resolution regretting the illness of the treasurer, Mr. William McFadon, and extending thanks for his past services, was passed.

A resolution thanking the Third Church for its generous and beautiful hospitality was heartily indorsed.

This report would be incomplete, did I not add that the pleasure which all the delegates experienced at this conference was greatly enhanced by the thoughtfulness on their behalf exhibited by the Third Church and its minister. The music of the conference, though always simple, was very beautiful. All I need say of the last social evening is that it was one of uninterrupted pleasure, passing not seldom into delight. We trust that many of our conferences may be closed in this happy manner.

LEON A. HARVEY.

RELIGIOUS STUDY BY CLUBS AND GUILDS.

These societies are of comparatively recent origin, have rapidly multiplied and still multiply throughout the Unitarian denomination. But to what good and important results? some sceptical persons may inquire; and their friends and supporters ought to be able, and are able no doubt, to report very satisfactory results, both to their individual members and directly, or indirectly, to the churches. Unquestionably, much profit as well as pleasure has been derived from them by all who have generally attended and supported them, they the best judges, of course. And they are so highly prized and are so popular that their indefinite continuance is quite certain; and quite as certain, perhaps, their improvment and increased usefulness. They are not generally broad enough yet to specially include all the higher interests of the soul or of the church, distinctively the spiritual and eternal interests; and, practically, they are for the present, somewhat like the churches, particularly for the favored few, not for the unfavored many,—for the well-to-do, who have leisure and progressive tastes and tendencies, with aspirations to keep abreast with the times in literature, in art, in ethics, individual and social, and in all the highest and best things,—incidentally (?) in religion,—often much more than incidentally, no doubt.

But there are many working young men and young women so constantly occupied with their various employments, and so wearied when the evenings come, that they need rest, and cannot afford the time to prepare for or often attend the clubs, possibly some of them too over-sensitive to appear in a sometimes partially, at least, exclusive social circle, the same as in most churches, money, dress, and family position

having not a little influence for and against the different classes,—the "snobbishness" complained of sometimes, at least, more apparent than real,—the unconscious manners and airs of their class. But sometimes the Christ-spirit and a true Christian and sensible courtesy will change all this; and the true Unitarianism, which is of the heart as well as of the head and profession, will always help in this direction and to the desired end. Though not rich nor even prosperous, and not appearing in costly or fashionable apparel, "for a' that and a' that" men and women will sometimes be recognized as such in honor and as the equal children of God, whatever their *honest* and *honorable* callings in life, and much more readily than rich or pretentious men and women, especially in callings not honest and honorable.

These clubs, being for intellectual improvement and progress mainly, are all right, and to be heartily approved in their needed place, and no reasonable person can object to them even as an annex to the church and as its helper; and all ministers and their parishioners should of course give them encouragement for even the comparatively few who can enjoy and profit by them, and who labor to make them, indirectly, if not directly, helpful and profitable to others and to the whole parish. But, then, such clubs are not so essential to the church of to-day as though intellectual and educational matters outside of it were not so constantly and devotedly cared for in the best possible and efficient ways that wisdom can devise and money provide. Pre-eminently, this is an intellectual and educational age; and, besides the schools of all the various grades, the public libraries put into all families the means for every kind of mental culture and improvement, and lecturers are all abroad,—many of them of the first class for ability and learning,—speaking on every subject of general or special interest and importance, so that, if the church should not be constantly active in this line of club work, it would, nevertheless, not be neglected, but be carried on and up toward perfection. But the clubs, largely enjoyable and profitable as they are to their members, and incidentally, at least, to others, should, as they will of course, go on, and receive the approval and support of the churches and all the members, but, then, not to the neglect of religion proper. But, as religion is more commonly neglected and much less understood than most mere intellectual matters are, the clubs should make religion, especially spiritual and practical religion, a special study, and the deepening of its influence in all their members, and in others, their special desire and work. Ministers, with their Bible classes, do this, of course, making the ethnic religions and the special religions—if they treat them as special, as Judaism and Christianity—a careful study, and with such important aids as no previous generation had within its reach; and the Bible has become as a new volume, no longer unerring and infallible, and yet much more interesting, and more inspiring where it *is* inspired and inspiring,—not a book of divine errors in cosmogony, astronomy, and so on, and of superstitions, absurdities, and contradictions,—these, wherever found in the great book, all *human*, and to be cast away or used as illustrations of their fallible, and very fallible, origin; and in which "higher criticism"—not requiring very high criticism, either—we do but act according to the suggestive and instructive question of Jesus, "Why of yourselves judge ye not what is right?" God is Truth, and only truth comes from him. And he shows us through our reason, conscience, affections, and all our higher faculties and sentiments, what truth is; and we sin against him and the best in our nature when we call evil good and good evil,—the Bible *all* gold with no alloy,—and we thus stultify ourselves.

But it is not in our Bible alone, nor in any other people's Bible, that our clubs should study religion, but in the religious instinct or sentiment that God has placed in every soul, though now latent in many.

The religious faculty is certainly as important a part of man as the reason or any other faculty,—more important, indeed; for, without it, as Channing said of the universe without God, "Life is mean, and man poorer than the brute." Only through religion in harmony with reason does man find God and immortality, or ever reach his own highest possibility. If there were no God and no life beyond the grave, then the physical, intellectual, moral, and mere earthly life would very wisely receive the chief attention, and the main desire be to preserve, protect,

and improve that. Let us do this, we might say; for to-morrow we die, and that will be the end of us, though even that by no means follows according to even the agnostic's and atheist's creed. It was a mysterious, unfathomable power, "not of ourselves," that brought us on to this planet, and whether wise or otherwise, intelligent and designing or not, it might continue our life in some form beyond the grave, for better or for worse, and without regard to our wishes or our wills; and it is still the "fool" that says dogmatically, "There is no God." But, if man has a religious nature, and God and eternal life in him are no fictions, but facts, proper attention, and *great* attention, of course, should be paid to the development, culture, and perfection of that nature either in the clubs or some special religious meetings. And I am sure that, if the testimony of those who have studied religion the most thoughtfully and earnestly and thoroughly, and also lived it the most devoutly and faithfully, with ever open and aspiring hearts, were taken, it would be that they have found in religion the greatest good and joy of their lives, both individually and socially. And Theodore Parker, who was certainly no unreasoning fanatic or enthusiast, but one of the best furnished and most commanding intellects of his time, after speaking very eloquently and exultingly of the various joys of life, and especially in the pursuit of knowledge, as in science, in philosophy, in art, and also in the sweeter, dearer friendships of kindred souls, adds: "The welfare of religion is more than each or all of these. . . . In the high hour of religious visitation from the living God there seems to be no separate thought: the tide of universal life sets through the soul. The thought of self is gone: man is at one with God, and he is all in all. Neither the love of nature, neither the joy of genius, nor the sweet breathing of congenial hearts that make delicious music as they beat,—neither one nor all of these can equal the joy of the religious soul that is at one with God, so full of peace that prayer is needless. . . . Every man is not a genius, and has not his joy. Few men can find a friend that is the world to him. That triune sympathy is not for every one. But this welfare of religion, the deepest, the truest, the everlasting, the sympathy with God, lies within the reach of all his sons." But this is the rich experience of one born with religious instincts and intuitions, that early deepened and broadened into spiritual and inspired consciousness of God and eternal life; and it might, perhaps, be as well said of him as it was said of Spinoza that he was "God-intoxicated," so absolutely essential to him did God seem to be, as also to the life and peace, the joy and hope of the world,—the all in all to him, forming his character and dominating his life,—some of his own idiosyncrasies and traditional or mere personal errors, no doubt, mingling with what was best and divinest in him, and sometimes unfavorably influencing, it may be, his word and his work, as in the case, probably, of the various prophets of the ages, the perfectly divine mingling with and influencing the imperfect human, but not wholly moulding and exalting it to perfection, so that errors and mistakes sometimes crop out in all, even the best and noblest.

The perfect man has not yet appeared among us, and so we must not look for the perfect word and work till such a one does come. But in these special days of science, philosophy, and too absorbing intellectualism, and much agnosticism, even in the churches, it might be well if the students and representatives of science, philosophy, and the varied literature prevalent and popular, should be read and studied a little less exclusively by some, if necessary, that the students and seers of the deeper soul, where God the most satisfactorily reveals himself, may be read and studied more, as the Emersons, Channings, Martineaus, Parkers, and Clarkes; and also the best representative men of other churches than the Unitarian, as Robertson, Farrar, Phillips Brooks, and Dr. Donald of the broadest branch of Episcopalianism; also Lyman Abbott and Theodore Munger, noble representatives of the New Orthodoxy,—all one in spirit and aim, and the reporters of the best old time and new time discoveries of religious truth, and helpers of others to a like experience and inspiration. And it would be well to add to the number such semi-mystics, saints, and philanthropists as Fénelon and William Law, all teaching that the true and only satisfactory basis of religious faith is God within as the Holy Spirit, to which Edward Everett Hale in

these days gives so much emphasis, and to which spiritual and broad faith many once narrow, exclusive, and bigoted are fast coming, and to the result of reviving or leading away from any "high and dry" liberalism that may be prevailing, or more likely declining, near them; and this whole deep, broad subject, in all its aspects, may most fittingly be the great study, at stated times, of all the clubs and guilds, and other and specially religious circles, in all our own churches or out of them, certainly no abnormally sombre and gloomy subject, but one of cheerfulness, joy, and boundless hope, —sometimes, no doubt, resulting in a genuine and most reasonable revival of religion, or awakening of many souls to a new and divine life with God and with each other,—always a possible result, but one not interesting to average Unitarians, often driven from the good as well as the evil of orthodox revivals, their *good* even being frequently of a very imperfect and unsatisfactory type,—too much tinged by a feverish excitement about heaven and hell. Still, "it is good to be zealously affected in a good cause," and as reasonable to labor to convert the irreligious to religion as the ignorant to the pursuit of knowledge.

W. H. Fish.

CORRESPONDENCE.

To the Editor of the Unitarian:—

I was much interested in reading the "Selections from the Sermons of Rev. Dr. Stone," in the last number of the *Unitarian.* It was one of the first volumes of Unitarian sermons I had ever read; and, though it is many years since I have seen the book, the words have a "familiar sound" to me still.

His name recalls to my mind an incident which occurred in my early life, and which I always think of with much pleasure. Some thirty years ago, or more, my father was curator of the Lyceum in Concord, Mass., where we then resided; and, among other lecturers, he invited Dr. Stone to deliver a course of lectures upon "English Poets" (I think that was the subject). He had delivered the course not long before, if I remember correctly, before the Lowell Institute in Boston.

He was then settled in Bolton, Mass.; and, as it was not convenient for him to return after the lecture, he came home with us, and spent the night at our house.

My father (himself the son of a Congregationalist minister) had always kept up the custom of "family prayer," and, according to his habit after breakfast, read a few verses from the Bible, and then asked Dr. Stone to offer prayer, which he did in the most simple and reverent manner. It was the most beautiful prayer I had ever heard, and one petition has lingered in my memory ever since, "That we may be full of love to Thee, full of service to thy children." However imperfectly I have followed the spirit of the prayer, the words have always remained with me as a pleasant memory and suggestion of the "way of life."

Dr. Stone has outlived, by many years, two members of the little party gathered about that morning meal, and the circumstance he has no doubt long since forgotten; but, if this should come to his notice, it may be a pleasant thing for him to know that at least *one* spoken prayer of his has never been forgotten!

E. L. Reynolds.

Plainfield, N.J.

ONE UPWARD LOOK EACH DAY.

SELECTED FROM THE NEW SERVICE BOOK PUBLISHED BY THE AMERICAN UNITARIAN ASSOCIATION, AND ENTITLED "FIVE SERVICES FOR PUBLIC WORSHIP."

Sunday.

The Spirit of the Beatitudes.

O God, who puttest into our hearts such deep desires that we cannot be at peace until we rest in thee: mercifully grant that the longing of our souls may not go unsatisfied because of any unrighteousness of life that must separate us from the All-holy. Open our ears to the counsels of eternal wisdom, and breathe into our souls the peace which passeth understanding. Grant us to be lowly in spirit, and to have our portion in the kingdom of heaven. Sanctify our sorrow, that we may so mourn as to find comfort. Let our hunger and thirst be for righteousness, that we may be filled with the bread of heaven. Teach us so to be merciful that we may obtain mercy in our need. Make us pure in heart, that we may see thee. Grant us to be peacemakers, as thy children, that thy peace may be with us when we suffer for righteousness' sake. O Lord, give us grace to seek first thy kingdom; and we know that thou wilt add unto us all things needful. *Amen.*

Monday.

Comfort in Stress.

O Thou whose name is Love, and whose compassions fail not, let thy merciful kindness be for our comfort when burdens are heavy and sorrow is near, when our hearts fail us for the things that are coming to pass, and we fear as we enter into the cloud. Give us faith when our dear ones die out of our sight. And in our last hour lift thou up the light of thy countenance upon us. Thou art the strength of those who put their trust in thee. Send out thy light and thy truth to shine pure and strong over death and the grave. *Amen.*

Tuesday.

For a Good Life.

O almighty and most merciful Father, we thank thee for the light and life of another day and for all thy mercies toward us, which in our impatience we so easily forget. Help us this day to live happily and to walk uprightly. May perfect truthfulness and justice be found in all our dealings. May we do our best in what we have to do, and so learn to take a pride and pleasure in those duties which thou hast laid upon us. Give us grace to bear with patience the crossings of our will, and the incapacity or wilfulness of others. May we have power to rise above the fretting circumstances of daily life, and to think more about the hopes of the great world in which we live and the good purposes of our God toward us all. Make us kind and charitable, thoughtful of each other's wants and feelings, and more ready to give up our own gratifications for others' sakes. Protect us from all harm; but, if it be thy good pleasure that it should occur, help us to bear it bravely, and to trust in thee, whatever may befall us. We ask all these blessings for thy name's sake. *Amen.*

Wednesday.

For a Loving and Forgiving Spirit.

Almighty Father, who knowest all that we have need of before we ask thee, help us to feel our true necessity and to desire only what thou art ready to give. We cannot live in happy trust in thee unless we are trying to do our duty to each other. We therefore pray thee to fill us with thy blessed spirit of love and kindness and generous sympathy, that we may enter more into each other's joys and sorrows. Make us specially kind and gentle to those who are most distasteful to us. Above all, keep us from a captious and quarrelsome temper, from all careless or wilful misunderstandings, and from every unkind suspicion. Teach us to make our lives blessing and blest by adding at least a little day by day to the happiness and welfare of others. We are often fretful, prejudiced, and unjust, and ready to take offence; and sometimes others around us are so, too. O Lord, deliver us from ourselves: let us learn to take this discipline from thy loving hand, and to conquer all our vexation by love and forgiveness, remembering our own need of thy mercy and forbearance. In our work be thou our light and our strength. In our care be thou our rest and our hope. In our sorrow be thou our consolation. In life and in death, come when it may, be thou our loving Father and our eternal friend. *Amen.*

Thursday.

Trust and Submission.

Almighty God, the Fountain of life, we humbly thank thee, not alone for what is bright and fair in our lot, but for the difficulty, the trial, the darkness. We would thank thee for the doubts that perplex us, the infirmities that oppress us, the sorrows that make us faint and fear; for we know that thou wilt answer the strong cry which these bring forth out of our souls after light from thee. Oh, grant that we may so endure as becometh thy children; that, doubting, we may not despair; cast down, we may not be destroyed; sorrowing, we may not be without hope. *Amen.*

Friday.

For True Happiness and Peace.

O Lord God, our heavenly Father, help us to praise thee for the new mercies of another day of life; for thy kind and loving care over us; for thy patience with our infirmity; for thy merciful forgiveness of all our sins. May we so live rejoicing in thee that our duties may be cheerfully and faithfully done, and that we may give help and comfort to one another, bearing each other's burdens, and making the path of life less difficult and sad. May we never forget that we are all thy dear children, and that our highest privilege is to love thee with all our hearts, and to do unto others as we would be done by. And, O heavenly Father, we pray thee to make our lives happy, notwithstanding all our trials, and our little or great difficulties. Give us thy peace which passeth all understanding, and which will keep us wise and steadfast in prosperity, and will bear us up in the worst time of adversity. Graciously receive, O Lord, these our prayers and praises; and let the blessings we have asked for ourselves fall bountifully over all mankind, to the honor and glory of thy name. *Amen.*

SATURDAY.

Thanksgivings.

O Thou who hast compassed all the pathway of our lives, we thank thee that thy providence abides through every change. Thou dost cheer the loneliest lot with the comfort of thy presence; and we can only bless thee for thine unfailing care. Into thine own eternity thou hast called us, and set us in the midst of purposes we cannot measure; but we would thank thee for the good we know, and pray that thou wilt teach us patience till thou send more light. Waken our hearts to gratitude, O Lord, for mercies which have flowed upon us, day by day, in health and sickness, in labor and repose, in joy and sorrow. Give us grace to praise thee in our whole lives, ever seeking to know and do thy will, and giving thanks unto thee for all things. *Amen.*

EDITORIAL.

American Unitarian Association. THE seventieth annual meeting of the American Unitarian Association is to be held May 28. It is only possible for us to publish the proposed programme for that occasion (which will be found in our News Department), as we go to press before the meeting. There is little doubt, however, that this anniversary will mark an important point of progress in the affairs of the denomination. A long period of financial depression, with its distressing but necessary curtailments, has just passed. Reviving business is already resulting in increasing supplies, which means not only renewed missionary activities, but better results, more self-support from each already occupied semi-dependent outpost station. The new secretary, Rev. George Batchelor, who has for several months, under the appointment of the board of directors, given a part of his time and efforts to the work, will, if elected at the annual meeting, immediately take up the whole duties and responsibilities of his extremely important office. This appointment alone, assuming Mr. Batchelor's election (which, we believe, will be unanimous), means assured progress in every important branch of the Association's work; for we well know that Mr. Batchelor is indefatigable, and will be resistless in his pursuit of the highest attainable efficiency of the organization which he is to guide. His immediate policy of retrenchment in expenditures, while seemingly retrogressive, has surely been the wise provision of one who meant to have every dollar tell. True economy goes hand in hand with the most satisfactory because the most permanent progress; and Mr. Batchelor has already shown himself absolutely master of all the innumerable details, while capable of the most statesman-like conceptions of a great united Unitarian extension movement that shall know no boundaries of East or West, North or South. With Mr. Batchelor at the helm, and with the proposed new office of a salaried treasurer filled, as we have no doubt it will be filled, by the election of Mr. George W. Stone, an experienced layman who unites the zeal of an apostle to the devotion of a disciple, we anticipate a grand forward movement of our cause, dating in its organized power from this seventieth annual meeting of the American Unitarian Association, as in spiritual power it dates from the great National Conference of last October.

Western Unitarian Conference. A GENERAL review of the proceedings of the Western Conference at the annual meeting in Chicago, May 16, will be found on another page. The conference was well attended, and the work of our Western field thoroughly surveyed, and much valuable information gathered and reported. A splendid spirit of earnest and enthusiastic energy prevailed throughout. The funds to cover the year's deficiency in expenditure were subscribed promptly; and plans for closer organic union in promoting and fostering missionary enterprises were proposed, among others a very important project for co-operation with the A. U. A. This proposal provides for the election of a Missionary Committee representative of the State and district conferences of the West, which committee shall act as missionary agent of the A. U. A. Whether or not this is the best working method, it is at least very certain that the purpose of the proposal is in the right direction; namely, the closer co-operation of the Western State conferences with the National Association,—*i.e.*, the A. U. A. It is to be hoped that, whatever detail of plan is finally adopted and approved by both the Western Conference and the A. U. A., it will be that which shall most

effectively carry to the isolated, struggling outpost churches the practical assurance that the Unitarian Church is one, and only one, from Boston to San Francisco,—the assurance that the Unitarian cause is not to be left to be promoted and supported in a desultory fashion by a few scattered individuals, but that, wherever are gathered together any in the Unitarian name, there shall be the strength and sympathy and support of every other Unitarian church in the Union. We want this spirit made manifest through the harmonious administrative action of the Western conferences, and of all other district conferences, with the A. U. A.

King's Chapel. It is something more than a local incident when a new minister is called to the pulpit of King's Chapel, Boston. Thousands of visitors from all parts of the civilized world enter the quiet vestibule of King's Chapel every year as pilgrims honoring the visible memorial of so much of our country's past. On the organ still rests the gilded image of the British crown, and at the corners shine the bishops' mitres. As the birthplace of Unitarianism in America, it is, indeed, dear to us all; and its influence, its generous hospitality, and the utterances from its ancient pulpit reach over the whole land. That the guardians of such a centre of power for good should, indeed, anxiously and with careful deliberation watch over every step in its organized management we naturally expect. It is, therefore, with the certainty that a right choice has been made that we now learn of the call extended to Rev. Howard N. Brown of Brookline to become the successor of James Freeman, of Ephraim Peabody, and of Henry Foote. Mr. Brown, though still in the vigor of young manhood, has already given a splendid service of twenty-one years to the First Parish Church of Brookline. In every particular of ministerial duties he is of tried excellence. A scholarly, thoughtful preacher, expressing in telling language a naturally spiritual and religious imagination, he is one of the rare men whose steady powers are continually able to feed the moral, intellectual, and spiritual natures of hungering men and women week after week without sameness or reiteration. He is a man who inspires at once confidence and expectation: confidence, through a sense of his thorough practicalness and well-developed common sense; expectation, in the fact that a mind of such breadth and accuracy is sure to bring forth new light and new appreciation of the deepest truths.

Thoroughly well known as Mr. Brown is throughout the denomination as a preacher and essayist, and by the work he has so faithfully performed as a director of the American Unitarian Association and as trustee of the Building Loan Fund, and in many other ways, yet we feel more than justified in expecting that, as minister of King's Chapel, the importance and great possibilities of the position will give him a new opportunity of which he will not be slow to avail himself. We believe it is a hopeful incident in Unitarian progress that Mr. Brown is to become a leader of denominational influence from the historic pulpit of King's Chapel.

Martineau's 90th Birthday. The recognition of the ninetieth birthday of Dr. James Martineau has been so wide-spread as to indicate in some degree how far the influence of his work has extended beyond the bounds of sect. As a Unitarian, he is the most conspicuous representative both in Europe and America, —definitely and distinctly representative. That is to say, it is his work more than that of any other which expresses the tone and attitude of Unitarian thought, his utterances which have most weight with Unitarian leaders everywhere, his conclusions which have become the strength of Unitarian preaching. He has established upon clear and firm philosophical grounds the Unitarian gospel of to-day. Occupying a position in the early days of his work almost identical with that of Channing, his studies in Germany and his philosophical labors as Professor of Mental and Moral Philosophy at Manchester New College led him toward that devoutly critical examination into the transient and the permanent in theology, into the real scope of religious philosophy, into the theory of ethics, which have resulted in the continuous development in his mind of a scientific religious philosophy of life which has been the spiritual nourishment of Unitarian preachers, and has deeply influenced a host of scholars and teachers of all sects and every creed. Martineau has

announced a philosophy which lifts theology from the low level of the artificial and exceptional into the freedom and universality of the natural. "Divine naturalism" Dr. C. C. Everett well calls it; for it is a union of the results of physical investigation in all fields with the spiritual intuitions of the purest souls. It satisfies the inquiring intellect, and it inspires the yearning heart; it sets free the imprisoned reason, and it sets forward those streams of affection which nourish every human good; it joins in holy union love to God and love to man.

The *Christian Register* very thoughtfully requested letters from many prominent representatives of various schools of thought, bearing witness to the high appreciation in which Dr. Martineau is held; and these were published in the issue of April 25, together with an excellent portrait of Dr. Martineau.

Dr. Heber Newton's Advance.

SINCE Dr. Heber Newton published his "Right and Wrong Uses of the Bible" twelve years ago, he has apparently been content to rest his opinions in the general statements there set forth. Recently, however, quite a sensation has been aroused by his public denial of belief in the bodily resurrection of Jesus Christ. The New York *Tribune* prints Dr. Newton's words as follows:—

"What are we to understand by the resurrection of Jesus Christ from the dead? What the Church understands is plain. Without doubt the general belief is that there was a physical resurrection,—a rising from the tomb of the very body of flesh and bones which was laid away there after the crucifixion. I have held to its belief as long as possible; but no superstructure can forget its foundation, and my reasons for rejecting this belief I propose to tell you. We know now from our fuller knowledge of the times of Jesus Christ that the people and his disciples themselves believed not only in immortality, but in an actual physical resurrection. I cannot accept the testimony of the disciples. And there is the fact that no one saw him in the act of rising from the tomb and passing forth in the same identical form of his earthly body. Some will ask me, What then became of the body? But I am too reverent to speculate about what became of that sacred temple of the Divine Spirit. I leave all such irreverent speculations to higher ecclesiastical authorities.

"The language of the records, it is said, explicitly implies the resurrection of Christ's physical body. Thomas, you will recall, refused to believe the testimony of the other disciples without proof. The proof was vouchsafed to the doubting Thomas. This is conclusive, apparently; but we must remember the possibility of Thomas misunderstanding whatever words were spoken in such a moment, and of his misreporting them. The moment the idea of absolutely infallible record is abandoned, we can no longer pin our faith to any mere statement that stands by itself and that is contradicted by the general tenor of the records. Over against any such language there is such a general tenor of the description of the appearance of Jesus. Those descriptions are of a body wholly differing in its powers from the body which we now know. Our bodies cannot appear and disappear at will. They cannot pass through closed doors. There is evidently here a manifestation of an existence on an entirely different plane from that on which we are now living." . . .

To the church that pins its faith to isolated texts the disavowal, by so eminent a teacher, of belief in one of the most important of those texts, one upon which hinges the scheme of special salvation, seems in itself of vital consequence; and Dr. Newton is again denounced as heretic, and urged to withdraw from the pulpit of the Episcopal Church.

To us the importance of Dr. Newton's utterance is not in the mere fact of his disbelief in a bodily resurrection. Such belief or disbelief is a matter of evidence first, and then of personal opinion; but the really progressive step Dr. Newton seems to us to have taken is in this,—that he distinctly accepts, as a principle of interpretation, applicable to all parts of the New Testament, the scientific method; namely, that no isolated fact must be accepted when contradicted by the *general tenor* of the records as a whole. This is advance. It means really that the letter is no longer to bind, that it is the spirit, the general tenor of the Gospels, which is to be discovered and believed. This rational method will lead Dr. Newton to denials of many other outworn creeds,

and bring him, we hope, into the joyful light of a religious faith that needs no artificial support from the exceptionally miraculous.

Union in Christian Work. A COMMITTEE was appointed a year ago by the Massachusetts Convention of Congregational Ministers to inquire into the possibility of some united work by the churches in the direction of reaching the people of both city and country who are at present actually destitute of any religious instruction, who attend no public services, and live outside all influences of faith and worship. This committee will make report at the annual meeting in the South Congregational Church, Boston, May 30, and will recommend a union of all the ministers of any city, town, or country district to undertake the oversight of the "unchurched." "The committee does not think it would be possible to introduce any general plan at once; but suggests that if in the next year a dozen towns would undertake some such organization as this, and would report to us a year hence, these reports might be made the basis of some action which would be truly valuable in the religious culture of this State."

From the suggestions of Rev. C. A. Staples the committee will quote: "In many of our towns not ten per cent. of the nominal Protestant people are ever seen in the church at the Sunday worship. Some statistics taken in New Hampshire and Vermont show that people living a mile from the meeting-house seldom visit it; and, of those two miles or more away, not one in a hundred.

"Let us form a Christian League, embracing all denominations, to establish religious worship and instruction in these destitute districts. Take the abandoned school-houses, of which there are now ten within as many miles of Lexington, fit them up for Sunday afternoon or Sunday evening religious services, and let the ministers in these towns hold meetings there in turn, each free to preach the gospel of a simple, practical faith in his own way, without any purpose of controversy or of proselyting to his own church,—the plain precepts of Christian morality and piety applied to the condition of the people. If we could come together on some broad, unsectarian basis for Christian work like this, ignoring our theological and ecclesiastical differences, yet free to preach Christian morality and piety as each understands them, much might be done to bring this home heathenism under the influence of Christianity."

The committee will recommend that the minister of the First Parish in each town in Massachusetts call together all the clergymen for a conference on this subject at an early date. Here is at least a practicable and wise thing to do toward some little union in Christian work.

The Bible Society. IN the *Sunday at Home* Mr. W. J. Gordon describes the work of the British and Foreign Bible Society.

In a year the society issues nearly four million copies of the Bible or portions thereof, and these in three hundred and twenty different languages.

To Uganda, last year, some sixty-six thousand Bibles were despatched.

"Some of the translations have run into large numbers. Nearly four hundred thousand copies have been issued in Arabic, over a million and a half have come forth in Bengali, over three-quarters of a million in Czech, over five millions in Chinese, over a million in Danish, over two millions in Dutch, over twelve millions in French, some seventeen millions in German, about a million and a quarter in Hebrew, over a million in Magyar, nearly three and a half millions in Italian, over three hundred thousand in Lettish, over five hundred thousand in Malagasi, over six hundred and sixteen thousand in Malayalam, six hundred thousand in Marathi, over five millions in Russ,—in the South Russian agency there are no less than forty distinct languages,—over two and a half millions in Spanish, and nearly three and a half in Swedish, nearly three millions in Tamil, and over a million in Telugu."

This is an astonishing record, and the ignorance of the average man concerning the Bible is scarcely less astonishing.

The writer of these lines was stopped on the street the other day by one of the brightest men on the staff of an enterprising daily, who, with some anxiety apparent in his manner, asked for confirmation of his belief that the Golden Rule was in the Bible, as a reporter on the rival sheet had bet him a dollar that it wasn't.

The Pope's Offer. THE pope has written a long letter to the English people, urging them to return once more into the fold of Rome.

The letter is printed in the London *Times*, and occupies several columns; but, as reunion is merely a synonyme for submission to papal authority, the Holy Father's invitation is not likely to be accepted.

One inducement indeed is offered. A prayer to the Blessed Virgin is appended to the letter, and to those who shall piously recite this prayer an indulgence of three hundred days is granted.

Mr. G. W. Smalley, who sends an abstract of the letter to the New York *Tribune*, remarks:—

"It would be difficult to suggest any method by which the memories of the great Reformation could be called up more vividly."

"The pope has been ill advised, indeed, touching the true condition of the English soul and the means by which the mind of this Protestant people is to be approached."

Church Federation. A MOVEMENT for the "Federation of Free Churches" has sprung up in England.

It seems to be gathering force with extraordinary rapidity, over one hundred and fifty federal councils having been formed within twelve months.

The "Free Churches" are all those that receive no State aid,—all those, therefore, except the Episcopalian.

They include Presbyterians, Baptists, Congregationalists, Methodists.

Hitherto each denomination has fought for its own hand. Henceforth they are to stand shoulder to shoulder, and work, as one organized whole, for better social conditions and for the disestablishment of the Episcopal Church.

The effect on national politics is likely to be momentous.

Disestablishment. THE significance of the movement for disestablishment in England lies in the fact that the Episcopal Church, with its intensely aristocratic organization, is practically the only remaining remnant of the old order of things.

The crown and the House of Lords may be left out of account, as their influence is slight and they do not interfere with anybody. A change in the upper house in the direction of democracy would make it more, and not less powerful.

But the anti-democratic influence of the Church is felt in every town and village, in ways often most irritating and vexatious.

So its abolition, as a State-supported institution, will be an event of great interest, both to the religious reformer and the student of history.

Encouraging the Minister. DEAN BOYLE, in his "Recollections," relates the following story:—

"When I first went to Bridgenorth, I found myself in the house of a very thoughtful man, who told me that he owed his soul to two sermons preached in my church by my predecessor.

"'I was a regular infidel,' he said, 'and I went after many years to the church, and heard a sermon which gave me a week's misery. Next Sunday I went again, and heard another. I began to read the Bible, and at last I found peace.'

"'You went and told that clergyman, I hope, and encouraged him?'

"'No,' he said, 'I never spoke to him in my life.'"

Galileo's Daughter. GALILEO must always be to Unitarians a specially interesting personality; for he was one of the pioneers of the gospel, "truth for authority, not authority for truth."

An article in the *Review of Reviews* gives an account of his little known daughter, a humble nun who spent her life in sewing garments for the poor and making jam.

She seems to have been her father's great stand-by in all his domestic difficulties.

She made and washed his clothes, embroidered collars for her brothers, and even, when necessary, cooked Galileo's meals.

He on his side kept the great clock of the convent in order; and, thanks to his intimacy with the grand duke, procured the abbess and her flock many little favors.

Sewing and cooking were not his daughter's only occupation; for her letters show that, after asking her father to help her out of some trifling difficulty or telling him some piece of gossip, she would plunge into a scientific or philosophical discussion, full of shrewd power and knowledge.

Departments.

AMERICAN UNITARIAN ASSOCIATION.

The *Unitarian* will go to press too early to report the proceedings of Anniversary Week. The abundant programs, however, indicate a feast of good things, and a fresh interest in our work, considered in all its aspects. It was a cause for general regret that the sturdy form of Dr. Reynolds could no longer be seen among us. But it happens now, as it has always happened in the past, that new men come forward to take new responsibilities.

The report of the directors of the American Unitarian Association showed that the work during the year had gone on with steadiness. The total contributions of the churches reached nearly $51,000,—a slight advance over last year. This indicates that the normal, unforced contributions from the churches next year may be restored at $60,000,—the income the year before the panic. To keep the work of the Association in good condition without drawing upon the general fund, $25,000 must be added to that. It has been the hope of the special committee who recommended the services of a paid treasurer, who should give all his time to the secular business and finances of the Association, that a large increase will be made.

There is no need to do anything to increase the demand for Unitarianism in America. The greatest embarrassment at headquarters comes from inability to respond to the appeals of laymen and ministers scattered throughout the country who wish to work with and for the Unitarian Church. It is easy to say, Let them go to work. It is not easy, however, to make everything that is required even for a beginning. It is evident, however, that new measures must be devised to bring out and organize liberal sentiment and ways that will not require the expenditure of money. Much can be done by the increase and spread of our literature. The Publication Committee of the Association have in hand plans, which will be duly announced, to make this part of our work more effective. But the work of church extension can be carried on with success only when we are able to bring together organizations and ministers, so that we can provide a place and work for the young men who are preparing for our ministry and for those who are desirous of coming from other schools and churches. The whole State of Connecticut is getting ready for a new movement in theology. The two Unitarian churches in that State may easily become twenty.

It has been often stated and commonly believed that Dr. Channing did not support his colleague, Mr. Gannett, in his efforts to organize the Association. Contemporary reports disprove the statement. While Dr. Channing declined the office of president offered to him the first year, he was a most hearty supporter of the movement. At the third and fourth annual meetings he made long and exceedingly earnest addresses in favor of a combined movement to resist the ecclesiastical tyranny of the time and to assist in the spread of Unitarian Christianity.

The interest at the beginning of the Association, seventy years ago, was strangely similar to that excited to-day. Now American Unitarians are interested in Mozoomdar: then Rammohun Roy, his great predecessor, attracted sympathetic attention. The founding of Unitarian churches in Cincinnati, Louisville, and St. Louis (Chicago as yet was not) excited enthusiasm. The building of the Cambridge Divinity Hall and the endowment of the *Christian Register* were works of great importance, of which the good results remain.

It is notable that in the early days the women, as always, were hearty supporters of the Association. In 1844, for instance, they organized a series of May breakfasts, church fairs, etc., and raised large sums of money: in Roxbury, $1,940; in Medford, $1,500; the four churches in Salem, $3,200.

When the Association was founded, Mr. Greenwood estimated that there were in Massachusetts more than one hundred Unitarian churches, in the rest of New England about ten, in the whole country less than one hundred and twenty. Five years later, when the Association was fairly at work, one hundred and ninety-three churches were reported, with one hundred and forty-seven settled ministers.

At a recent meeting of the Western Conference (at which Messrs. Brown and Savage, directors of the American Unitarian Association were present) plans were considered looking toward a consolidation of interests and the unification of the working activities of Unitarianism in the Middle West. It is too early to forecast the results. But, true to its policy and to that which has been its deepest purpose, the Association eagerly seeks an opportunity to co-operate with a united West. Misunderstandings have arisen, and will arise; but, so far as the Association is concerned, they would disappear if our churches and conferences everywhere would act upon the supposition that in whatever they are prepared to do altogether the American Unitarian Association will be glad to have a part.

GEORGE BATCHELOR.

SUNDAY-SCHOOLS.

The programme of the anniversary meeting of the Unitarian Sunday School Society will be found under "News from the Field."

The New Song and Service Book, issued by the Unitarian Sunday School Society, continues to have a large sale. Although it is a time of the year when Sunday-schools are coming to a close, and it was not expected there would be a large demand for the book until autumn, already fifty Sunday-schools have introduced it. A second edition was ordered within a month after the first three thousand were issued, and nearly one-half have been sold. This would seem to indicate that the book contains merits calculated to make it a useful working help in Sunday-school exercises. It has also been used in guilds and conferences, the services and music serving such purposes very well. The current leaflet lessons on the "Life of Jesus," prepared by Rev. W. Hanson Pulsford and Rev. Edward A. Horton, will be issued in manual form in time for sale in the early autumn. These lessons, Advanced and Intermediate, aim to embody the last results of study on this great subject. It is thought that the permanent text-books will be of special value for several years to come in Sunday-school instruction. Their popularity in leaflet form has been something remarkable. The price of the manuals will be 20 cents per copy, or $1.80 per dozen.

Every Other Sunday, the only paper issued distinctly for the young people of the Unitarian home and church, has had a prosperous year. Volume X. finishes with the issue of June 30 (twenty-two numbers constituting a volume). Publication will begin again September 1. The different contributors to this paper have been larger in number than ever, and the variety of the reading matter correspondingly wider. The donation list, about two or three thousand copies, represents a large amount of most valuable missionary work. The little paper is eagerly received and preserved in many distant homes and by struggling Sunday-schools. The following letter received by the editor tells its own story, and is a sample of many similar ones:—

"*Dear Mr. Editor*,—Enclosed, please find $4.50, payment on the *Every Other Sunday*. Little girls under twelve years of age have earned all the money we have sent for the papers, making and selling small fancy articles. The children of our school are all very young, and there is only one teacher besides myself. So you cannot expect much of us; but we feel encouraged, as we have now about thirty pupils, and hope next year to have more help from the church."

The Boston Sunday School Union has made a fine record the past winter. At no previous time have the meetings been more largely attended or shown more enthusiasm. A minister from another denomination who was invited to speak to these delegates, and did so, was quite amazed to find such a large body of earnest workers, representing progressive methods, and thoroughly alive to the needs of the hour. He went back to the ministers of his own denomination with glowing reports. We cite this to show that, while we are often discouraged because we see how much is left undone in our own ranks, the estimate and praise of an outsider sometimes are of encouragement. The last meeting for the season of the Boston Union was held Monday evening, May 20. The election of officers took place. Mr. Charles H. Porter, who has most efficiently served as president, was succeeded by Mr. Frank B. Thayer of the Church of the Unity, Boston, who had acted formerly as vice-president. Mr. Robert C. Metcalf, supervisor of the Boston public schools, vice-president; Miss Louisa P. Parker, secretary; Mr. Julius H. Tuttle, treasurer; directors, Rev. Edward A. Horton, Mr. M. M. Burdick of Providence, Miss Grace Gage of Arlington, Mrs. C. R. Eliot of Boston, Mr. Frank A. Page of Wollaston.

The Western Sunday School Society took for one of its topics at the annual meeting "The Possibilities of Sunday-school Unions." There is a great deal to be said about the value of organization in any direction, but especially with regard to Sunday-school interests. It is essential at the present time that there should be a conference of leaders in this department of religious work. Thereby better methods are learned, deeper enthusiasm instilled, and distinct aims held clearly in view. There are many obstacles to the formation of such unions in regions where Sunday-schools are few and wide apart, but advantage has not been taken of many opportunities that now exist for combination. The Sunday School Unions of Philadelphia, New York, and Brooklyn, and especially of Boston, have shown what benefits arise from such organizations. Let them increase.

The New York Sunday School Union listened to a paper last winter by Edward J. Luce of Rutherford, N.J., on this subject: "What shall we do with the Church Days in Unitarian Sunday-schools?" It was so liked that, by unanimous vote, the essay was published in tract form. It is an admirable treatment of the subject, and presents in strong light the arguments for a regular and affectionate remembrance of these calendar days in church life. Copies of this tract can be had on application at the rooms of the Unitarian Sunday School Society, 25 Beacon Street, Boston.

The Unitarian Sunday School Society will not issue a new service for Flower or Children's Sunday this year. The New Song and Service Book contains material

for this occasion, both for service and music. But, in order to accommodate those who wish a pamphlet order of exercises, reprints can be had of the Floral Services for 1891, 1892, 1893, and 1894. Samples sent on application. Price, $4 per hundred. Same rate by the dozen.

The *Pilgrim Teacher* says that "the church should provide for the expenses of the school, just as a parent provides for a child. The school should be regarded as the child of the church; and, as such, all its necessary expenses should be met out of the church treasury. That can be laid down as a general principle, to which, of course, there must be many exceptions." This is good, sound doctrine from an orthodox source. Unitarian churches can very well accept that, and practise it. We know very well that one great source of weakness in our Sunday-school life is the lack of proper co-operation on the part of the church with the school. This has many aspects, of course; but the financial one is certainly of great importance. In preparing the plans for activity in the church covering the year, the Sunday-school should always come in for its due share of attention and support. Along this path lies success, which means prosperity for the church as well as for the Sunday-school.

EDWARD A. HORTON.

NATIONAL ALLIANCE OF UNITARIAN WOMEN.

THE NEW YORK LEAGUE OF UNITARIAN WOMEN.—The annual meeting was held Friday, May 3, at Orange, N.J. The business meeting was held in the morning, at which the reports from the thirteen Branches which form the League were read. The officers of last year were re-elected. After adjournment the members spent a pleasant hour over the teacups.

The society was called to order at two o'clock, President Hooper in the chair, and an attendance of about one hundred and fifty. The subject for the day's consideration was "The Bible." Mrs. Hooper took great pleasure in presenting to the club Mrs. Longstreth of Philadelphia, who read a paper on "The Historic Value of the Bible."

The main facts concerning the origin and growth of the Bible were presented, how the legends grew and the history was recorded, until at last this mass of law, ritual, and ballad, was canonized. The Pentateuch was the first made sacred, and this was gradually added to in later years until about 100 B.C. the canon was closed. This was our Old Testament, and more than a hundred other books, either lost or rejected since by the Church, which had as great a claim to sacredness as the ones retained.

In the fourth century the books of the New Testament were set apart from all the writings of the early Christian Church, and called sacred.

After proving the human origin of the Bible, Mrs. Longstreth very reasonably asked, Why should we have one rule for judging of the Bible and one for Herodotus? It is evident we must treat the Bible as literature. Criticism humanizes the Bible. The revision of the inspired word has seemed sacrilegious to some, and has first raised a doubt about its origin with many. But, under the search-light of rationalism, the Bible has lost none of its real force.

Miss Emma Hertzog of Yonkers read a paper on "The Misconceptions concerning the Bible: Evils of Bibliolatry." She said that the statement was often made that whoever questions the authority of the Bible is not merely a blasphemer, but a fool. Many claim the Bible to be the one and only word of God, the fact that other religions have Bibles with as great a claim to inspiration as ours being entirely ignored, as well as the fact that God is now, and has ever been, revealing himself to man.

The sacraments of the Christian Church are erroneously supposed to be peculiar to it; but the doctrines of atonement, of baptism, of the Virgin Mother, the sacrament of the eucharist, and many of the miracles, find an exact counterpart in the religions of the East.

With a knowledge of the origin of the Bible and an intelligent comparison of it with other Bibles, we may freely assert the moral supremacy of our Bible without any danger of Bibliolatry.

Mrs. William H. Kenyon of New York brought the subject to a close by treating the practical side, "How can the Bible be Best used for Instruction and Life?" She presented the conclusions arrived at by the Tübingen school of theology, and showed that many of the mysteries and inaccuracies of the Bible have been cleared away by them, and that practically we have a *new* Bible. The doctrine of plenary inspiration has been overthrown. The Bible is seen to be not a revelation, but an evolution of the religious life of the Hebrews; not a guide of life to all men, but the law and ritual of the Israelites.

"The Bible is not a final revelation of God to man. He can rely with confidence upon his reason, and make it the test of truth to him of all other asserted revelations, including the Bible itself. The revelation of an enlightened reason is supreme." Hence we may select for our children what is pure and true, either in our Bible or in any other. We give our young people Rolfe's Shakspere. So why should we not also give

them an expurgated Bible? Heber Newton recommends such a book,—"The Child's Bible," published in London by Cassel.

The spiritual side of the Bible contains help for us all, which cannot be too strongly stated. It has been the refuge in joy and sorrow of the noblest men and women of the past; and it will remain so in the future if it can only be accepted and understood rationally.

In conclusion, Mrs. Kenyon made a strong plea for the study of the Bible by all in the light of the higher criticism, for the use of modern books in teaching the history and the legends of the Hebrews, and for the culled or selected Bible for the instruction of the young, and the life of all.

In the discussion which followed, Miss Putnam urged Sunday-school teachers to be more careful of their words,—not to make statements with their own acceptation of the meaning, but have them definite, positive, and real.

Mrs. Brockway thought a great deal was taught to children *about* the Bible, but very little real use of the book itself was made.

Mrs. Dix said that it was, indeed, necessary that we use the critical spirit; but she urged teachers not to carry it too far, and destroy the reverent spirit of the children.

President Hooper thanked the Orange ladies for their cordial entertainment; and a hymn and the Lord's Prayer closed the meeting.

ALICE P. JACKSON, *Rec. Sec'y.*

GUILDS.

WHY DO WE GO TO CHURCH?

Read before the Young People's Guild of Channing Memorial Church at Newport, R.I., by M. L. Stevens.

This may seem at first sight an easy question to answer; but a little thought will show us that the subject admits of many points of view, and is a large one for so slight an essay as the present. We may, however, touch on a few of these points, and ask, What is the place of the church in our modern life?

What is the nature of its influence over us?

First, then, let us see in what way our church influences us.

Granted that men in all times have felt the impulse to gather together in worship, that some of the most wonderful prehistoric ruins of the world are those of temples, how does this universal impulse affect us? What position does the church hold in regard to our every-day life? All through the week the common business of life presses hard upon us. Our cares and pleasures, our duties and occupations, crowd on one another. So many calls are made upon us, in this busy, modern life of ours, that scarcely a breathing space can be found, certainly not time to review our motives and actions or to criticise them with an impartial judgment. Sunday brings the rest so much needed. As we enter the church doors, the calm atmosphere makes itself felt. We can think now. All our difficulties seem to smooth themselves away. The troublesome questions of how much we owe to ourselves and how much to our neighbors appear less complicated. It really seems as if we might shape our lives by the few great Christian principles, so often overlaid in actual experience by circumstance or custom. This has always seemed to me one of the greatest benefits to be derived from church-going,—the quietness of it, a place apart as it were, where we grow stronger and better able to take up the tasks assigned us in life.

No doubt much of our inspiration also comes from the companionship of those like-minded with ourselves, from the joining in those grand old hymns, written by devout men, and recalling the many generations of worshippers to whom the familiar strains were dear. To many the sermon may come with an inspiring message. Our Unitarian churches—rightly, as I think—lay more stress on this part of the service than do many of our neighbors. The sermons published in our "Unity Pulpit" indicate the very high standard maintained in our denomination; and the sermon to many a one brings a special message, making clear and simplifying what was dark and confused before.

No doubt we do not all state our reasons for church-going consciously to ourselves. Some wise man has said, "Acts often enough repeated form habits," and habits character. Church-going, like any other customary act, may become a habit: it then becomes really difficult to stay away.

Our feet turn as naturally churchward on Sunday as to our business or week-day duties on other days. The social side of our church life, too, should not be forgotten. Where the pews do not, as was once said of King's Chapel, "open directly out of doors," much pleasure may be found in the meeting and mingling of the congregation. The feeling is akin to that with which we greet fellow-countrymen in a foreign land. There is one point at least on which we feel sure of one another: we know that we have some common ground. If the question why we, as Unitarians, go to church, be raised, we must answer it in a somewhat different way from our neighbors of other denominations. We do not seek a creed, a form of words, to which to pin our faith, but rather rules to guide our every-day life, to

strengthen the impulses in man which lead him to do the best that in him lies. Our love for our church might be strengthened, did we appreciate as we should our simple and rational beliefs, gained by slow degrees in the face of much bitter opposition, and which we accept with scarce a thought of the men who dared to uphold them when they were dangerous innovations. I have mentioned a few of the motives which do or may influence us in our church-going. Many more might be added. Association, through whose power beloved friends are recalled, for whose sake our church is dear to us, the sense of responsibility in setting an example to others, and many other motives influence us; but underlying and most potent of all is the thought, "This is the Lord's house: it is good for us to be here."

TEMPERANCE WORK.

The Unitarian Temperance Society has issued an address in tract form by Rev. Earl M. Wilbur of Portland, Ore. It deals with "a plain question of personal duty," and is a serious and rational plea for total abstinence. The following paragraphs will illustrate its spirit: —

"In the first place, I shall not say that it is wrong in the abstract to drink alcoholic liquors nor even to manufacture or sell them. It is the results of the drinking upon one's self or upon others which, if anything, should make one refrain from the act. If men were all perfect, and if no harm came to individuals or to the community from the use of alcoholic beverages, then there would be no necessity for total abstinence. But men are not perfect, and are not likely to be so on this earth. And, under such conditions as actually exist, there seem to me to be considerations which make entire abstinence from the use of alcoholic beverages the only principle which fully discharges our duties toward either ourselves or others.

"There are a number of persons of your acquaintance to-day who, according to all ordinary rules of human probability, will, twenty years hence, be dishonored, despised, ruined body and soul through strong drink, —perhaps even filling drunkards' graves. Of course, you do not know which they are; but it may be your own father or brother or husband or son or neighbor or friend. It may be mine. It may be even yourself or myself. God knows, though he mercifully spares us the distressing knowledge. If you think this prophecy startling or rash, reflect that a similar one might have been made twenty years ago to almost any company of people in any church, and that the events of these past twenty years would have justified it completely. These unfortunates will almost all of them have taken their first step in intemperance, not through the persuasion, but through the social influence of their friends. Are you willing even at your club or in your home, amid all the restraints that there surround you, to contribute through the influence of your personal conduct even an infinitely small fraction to such a result?

"To those who would be unwilling to give up a pleasant indulgence for the good of others, I can say nothing here that will be to any purpose; but, to those who are willing to deny themselves, whether little or much, if so be, that others may be helped and kept from the temptations that might lead to their ruin, I would say, *Obsta principiis.* Take a stand against the beginnings both in yourself and in others. I know of no course of action with regard to the temperance question that is certain to result in temperate lives except total abstinence. Other principles may so result and they may not. It is always an uncertain problem. This principle is absolutely sure. Our chief danger is not from the low saloons and the vicious classes. They but carry well on a work which has been well begun elsewhere. Our danger is from the lack of a noble purpose and a self-denying aim in those who have influence, who set the fashion, and whose customs carry weight."

We have received a clipping from a San Francisco paper, showing that our friend Rev. C. W. Wendte is keenly alive for the temperance cause in his Oakland home. At a mass meeting, called to see what could be done toward closing the saloons of that city, Mr. Wendte created a decided stir by denouncing the drinking scenes that occurred in a play recently given by the young men for the benefit of the Ladies' Relief Society. The play was patronized by the "best society," and was enthusiastically applauded. Mr. Wendte, however, felt the evil influence such a play must exercise, and criticised it fearlessly. Among other things, he said: —

"This glorification of drunken carousals is not elevating or instructive. By making a hero out of drink, it creates an immeasurably bad influence on both the audience and the young men who simulated the parts. Their maudlin actions on the stage created a temporary laugh; but the spectacle was not amusing. There are too many other things in the world that are funny for one to be forced to travesty one of the greatest curses of the century."

From Saco, Me., we hear of a union meeting, in which the leaders of all the Protes-

tant churches joined, led by our own Rev. J. L. Marsh, formerly secretary of the Unitarian Temperance Society. Two points are noteworthy in addition to the success attending his efforts; namely, that the service used was that prepared by our society in honor of Mrs. Livermore, and that, while the meeting had been planned for the city hall, it was held in the Congregational church, the hall having been burned the night before. The invitation to use his church came promptly and cordially from the orthodox minister.

C. R. Eliot.

LITERARY NOTES.

SOME SUMMER READING.

For the companionship of a glowing afternoon or the later evening light of a June day, nothing will more delicately harmonize with the sweet flush of warmth rising from the fragrant earth than the tender little poems of John B. Tabb. A perfectly charming little pocket edition was published (Copeland & Day) last January; and we should think it must be already exhausted; for it consisted of only two issues of five hundred copies. Each dainty page, four inches by five, containing but one tiny poem,—all his poems are tiny, in length of words, though each is immeasurably vast in sweep of thought,—like a thistledown that floats by, the eye rests upon one of these quatrains as upon an almost minute speck; but it carries the fancy with it, on over the meadows, up high into the pure sky.

"A leaf may hide the largest star
  From Love's uplifted eye,
A mote of prejudice outbar
  A world of charity."

One wishes to read such verses as one examines diamonds,—a look, and a look away, and a look again. Think of a "Sunbeam" for example:—

"A ladder from the Land of Light,
  I rest upon the sod,
Whence dewy angels of the night
  Climb back again to God."

"A ladder from the Land of Light," how that reiterates itself upon the tongue! One wants to repeat it over and over, to retaste it. Then to rest upon the sod, and to see the love messengers, the "dewy angels," climbing back again to God. Yes, this book is a most treasurable companion for soft, restful summer hours. It is full of deep peace. The poet has himself climbed that ladder from the Land of Light, and brings us the perfume from the fields of heaven. It is difficult to tell how purely refreshing such sweet natural poetry is to our decadent spirits, scorched as we have been with the arid verse, metallically iridescent as with dust of arsenic, glaring upon us month after month from the magazines. How deliciously restorative is this melodious "Fern Song,"—

"Dance to the beat of the rain, little fern,
And spread out your palms again,
  And say, 'Though the sun
  Hath my vesture spun,
He had labored, alas! in vain
  But for the shade
  That the cloud hath made,
And the gift of the dew and the rain.'
  Then laugh, and upturn
  All your fronds, little fern,
And rejoice in the beat of the rain!"

For thoroughly rambling, bit-by-the-way notes of country life, take William Pott's "From a New England Hillside" (Macmillan & Co.). It is just the thing to read two pages from, as you stop on the crest of a granite hill, and, "alive to gentle influence of landscape and of sky," "the world's flowing fate in your own mould cast." "There be many paths among these green hills yet untrod, many mysteries yet to be revealed." This book will help to make the mysteries not plain, but permanent, help to lead the wandering feet into paths of joy. All the changing incidents of the seasons provoke some pleasing comment, from the first hepaticas, "squirrel cups," blue and white and dainty, and the symplocarpus (the euphemistic name of the skunk cabbage) to the touch of orange on the sassafras and the crimson on the sumach. For the really literary soul, who even in June cannot bear to turn altogether out of the paths of bookishness, we recommend Miss Guiney's "Little English Gallery" (Harper & Brothers), a lovable little inner pocket-book, like Henry James's "Picture and Text" or Hjalmar Boyesen's "Literary Silhouettes." Any one of the five little essays it contains will take the reader back instanter to his own highest shelves. Every page and almost every paragraph contains some allusion dear to lovers

of Hazlitt, or Elia, or De Quincey. Only five short essays form the volume; but how gem-like in polish, how perfect in condensed essentials, how wonderfully free from mere accretory incidentals! There is matter enough for a delightful afternoon of ruminating in any one of the five.

The vivid, discriminating, tender, yet humorous insight given us in the description of Magdalen Newport, afterward wife to Richard Herbert, Esq., of Blache Hall in North Wales, and mother of seven famous sons, among them holy George Herbert, the poet, and three beautiful daughters, is charming enough to read and reread for many afternoons. It is of this "splendid mother" that it was said, "God gave her such comeliness as though she was not proud of it; yet she was so content with it as not to go about to mend it by any art."

To the dreamer who desires more than anything else for his recreation mental transportation to realms of wonder, we suggest the weird, shadowy, intangible, yet absolutely real "Bits of Life and Death," "Dream of a Summer Day," "Red Bridal," "Wish Fulfilled," all to be found in Lafcadio Hearn's latest book, entitled "Out of the East." We like this book even better than the "Glimpses of Unfamiliar Japan," which is so well known. It is a volume of veritable life experiences, steeped in tender drowsy light and drenched in Eastern mystery.

For the spiritual heart seeking in the summer heat fresh impulse of divine strength for future service, let "Searchings in the Silence" (Randolph Company) by the strong blind Scotch preacher, George Matheson, be put in the travelling-bag, and read every day,—read in thunder-storms and wind-storms, in the face of each new rosy dawn, and behind the back of every departing sun; for it has healing in its touch, inspiration in every page, and the breath of the Holy Spirit through and through.

How trivial any literary successes and achievements are in comparison with the solid good things of a comely and contented existence! How little talent, or even genius, weighs in the scale against character, strength of will, goodness, and tranquillity of mind!—*J. A. Symonds.*

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Rev. C. W. Park, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Rev. F. J. Gile, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Rev. J. H. Tucker, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

The American Unitarian Association will hold its seventieth annual meeting in Boston at Music Hall on Tuesday, May 28, at which business will be transacted and subjects of great practical interest will be presented. There will be three sessions,—in the morning at 9.30 o'clock, and in the afternoon at 2.30, and in the evening at 7.30. The delegate and life members will occupy at the morning and afternoon sessions the seats in the body of the hall, and will be admitted by tickets sent them for that purpose. Should any fail to receive such, they can be had on application to the Association, 25 Beacon Street, Boston.

To transact the business of the Association, it is necessary that the body of the hall should be reserved for members. But the galleries will furnish ample accommodation for others who desire to be present. At the evening meeting all seats will be open to the public.

At the morning session there will be an address of welcome by his Excellency, Gov. Greenhalge, the usual regular business of the annual report of the directors and treasurer, etc.

At the afternoon session there will be addresses on the needs and opportunities of our work. The evening meeting will be devoted to the discussion of the relations and duties of the liberal church to the community.

Addresses are expected during the day from Mrs. B. W. Dix, Mrs. Anna Garlin Spencer, Rev. William M. Brundage, Ph.D., Rev. Albert Lazenby, delegate from the British and Foreign Unitarian Association, and others to be named next week. The doors will be open at each session three-quarters of an hour before the time of commencing. Clergymen are invited to

take seats on the platform at the evening meeting, and to be in the anteroom for that purpose at 7.25.

UNITARIAN FESTIVAL.—Music Hall, Boston, Thursday afternoon, May 30, at five o'clock. Hon. Carroll D. Wright will preside. Rev. Minot J. Savage, Rev. George Batchelor, Rev. Samuel M. Crothers, and Hon. John A. Taylor of New York will speak. The dinner will be furnished by Mr. F. E. Weber and music by the Cadet Band. Tickets will be for sale at the bookstore of Messrs. W. B. Clarke & Co., 340 Washington Street, on and after Monday, May 20, between the hours of 9 and 4. Tickets to the tables, $2.50 each. Reserved seats in the first balcony, $1 each; and in the second balcony, 50 cents each. Tickets to clergymen by correspondence only.

FREDERICK W. PORTER, *Secretary*,
27 *State Street.*

UNITARIAN SUNDAY SCHOOL SOCIETY.—Sixty-eighth Anniversary Meeting, King's Chapel, Boston, Thursday, May 30, at 2 P.M. Speakers and topics: Opening remarks by the president, Rev. Edward A. Horton, followed by twenty-minute addresses. Rev. Paul R. Frothingham of New Bedford. Subject, "The Sunday-school and Citizenship." Rev. Benjamin R. Bulkeley of Chicago. Subject, "Sources of Enthusiasm in Sunday-school Work." Miss Sarah L. Arnold, supervisor of Public Schools, Boston. Subject, "The Teacher as an Interpreter." Rev. Samuel M. Crothers of Cambridge. Subject, "Adaptation of Higher Criticism to Sunday-school Instruction." Rev. Minot J. Savage of Boston. Subject, "Sunday-schools and our Denominational Future." Mr. Origen B. Young, organist.

A cordial invitation is extended to all those interested in Sunday-school work to visit the rooms of the Unitarian Sunday School Society, 25 Beacon Street, during Anniversary Week.

THE CHILDREN'S MISSION, 1849–1895.—The forty-sixth anniversary of the Children's Mission to the Children of the Destitute will be held on Wednesday afternoon, May 29, at three o'clock, in Arlington Street Church. Short addresses from friends interested in work for orphan, destitute, and dependent children will be made, and brief reports of the work of the year will be given by the secretary and treasurer. All are cordially invited.

WILLIAM H. BALDWIN, *President.*
WILLIAM CROSBY, *Superintendent.*

THE SOCIETY FOR THE RELIEF OF AGED AND DESTITUTE CLERGYMEN will hold its annual meeting at the rooms of the American Unitarian Association, 25 Beacon Street, Boston, on Friday, May 31, at 12 M.

HENRY F. JENKS, *Sec'y.*

THE MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY will hold its annual meeting for the election of officers and the transaction of such other business as may legally come before it at the rooms of the American Unitarian Association, 25 Beacon Street, Boston, on Friday, May 31, at 10 A.M.

NATHANIEL SEAVER, JR., *Sec'y.*

THE LEND A HAND CLUBS will hold their annual meeting in Park Street Vestry, Boston, at 2 P.M., on Wednesday, May 29. Rev. Edward Everett Hale will preside; and Mr. Lathrop of Albany, Mr. Ely of Cambridge, and other gentlemen will address the meeting. The Old North Club (Italian) will sing. Reports of the work will be presented, and the usual committees appointed.

THE MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS (of which all ministers of Congregational churches in the State, Unitarian as well as Trinitarian, are *ex-officio* members) will hold its annual business meeting in the Supreme Judicial Court Rooms in the Court House, Boston, on Wednesday, May 29, at 5 P.M. (Enter at the door on Somerset Street.) The Convention Sermon will be preached at the South Congregational Church, corner of Exeter and Newbury Streets, on Thursday morning, May 30, at eleven o'clock, by Rev. Archibald McCullagh of Worcester, Mass.

THE BOSTON ASSOCIATION OF MINISTERS.—The Anniversary Week reception to visiting brethren is tendered under the hospitality of Rev. Edward E. Hale, D.D., and Rev. Minot J. Savage. These members cordially invite all of the association and all other Unitarian ministers who may then be in Boston to meet with them on Monday, May 27, in the parlors of the Church of the Unity (entrance on Pembroke Street). It is hoped that a large number of the members will be present to assist the hosts in their hospitable duties. Social intercourse from 4 to 4.30. Paper by Rev. William R. Alger, on "The Chief Need of the Unitarian Denomination at the Present Time," followed by discussion. Supper at 6.

HOWARD N. BROWN, *Moderator.*
CHARLES G. AMES, *Scribe.*

The American Congress of Liberal Religious Societies will hold its second annual meeting in Sinai Temple June 4, 5, and 6. Among the important topics to be discussed will be: "Plans of Confederation of the Various Liberal Forces of America," "What We can Do Together," "The Dangers and Abuses of Wealth," "Various Sociological Problems as they press upon the Churches of To-day," "The Spiritual Value of the Higher Criticism," "The Common Elements in All Religions" or

"The Fundamental of Universal Religion," "The Exchange of Pulpits between So-called Liberal and Orthodox Ministers," and similar questions, together with reports upon missionary and publication plans and problems. Dr. Alfred Momerie of London, Rabbi Voorsanger of San Francisco, Rev. Dr. Herron and President George A. Gates of Iowa College, Grinnell, Ia., Rev. Marion Shutter of Minneapolis, Minn., with many of the representative members, lay and clerical, of the Jewish, Unitarian, Universalist, and Ethical Culture movements, will take part.

Unitarian Grove Meeting.—The eighteenth annual meeting of the Unitarian Grove Meeting Association is to be held at "The Weirs" on Lake Winnepesaukee, N.H., July 28 to August 4. This occasion promises to be unusually interesting. Attractive speakers from the East and West have been secured. The full programme will be published in the July *Unitarian.*

Alton, Ill.—A few months ago there quietly passed away at his son's home in Alton, Ill., a rare personality in the ripened maturity of a long life of secluded usefulness. William H. Smith was familiarly known to his friends as "Father Smith," and most appropriately did he wear that title; for his was a most kind and sympathetic nature, and helpful to every one coming within reach of his influence. My acquaintance with him was limited to my pastorate of three years and over at Alton, but was so interesting and gracious an acquaintance that it has ever remained like a sweet savor in my memory. During this time he gave many evidences of his generosity and interest in all good works. His concern in the Alton church was deep and constant, its success and that of its Sunday-school, Unity Club, etc., being very near to his heart, giving to them liberally of his means, and much thought and appreciation. One of the pictures which the writer vividly connects with the "stone church on the hill" is that of Father Smith's punctual, constant, and evidently enjoyable attendance at its Sunday services. And, then, his zeal for our liberal faith, his intense desire to have it find root and growth in the mind of the people,—how beautiful this was in one whose years were upward of eighty, and who might justly have excused himself from further participation in its missionary plans and work! Indeed, his enthusiasm at this time was apparently undiminished, and his faith in the ultimate triumph of liberal Christianity a most lovely illustration of the persistent optimism of the liberal soul.

His was a most unique personality, forcible and original, and with just enough shyness to make it doubly attractive. There was something peculiarly fresh and simple about Father Smith's manners, such that it was always a pleasure to meet him. He always loved to see his friends at William Eliot's home, and his welcome there was always so cordial that it almost seemed an incivility to leave him. He was ever busy in doing a wide range of good deeds, and so unobtrusively that only the recipients knew of them; and all his suggestions, encouragements, and wisely bestowed help were done so quietly and modestly that they did not seem like a duty to be performed, but a pleasure to be enjoyed. And what a sweet memory all this must have brought to him when alive, and how green it will keep his memory in the hearts of his friends now that he is gone, "sweetening and gathering sweetness forevermore"! Good, kind, generous-hearted, pure-minded Father Smith! It must be well with him wherever he fares. He was a man to know whom made every one the better. May this thought be the unwritten epitaph in the minds of those whom he knew best, and who loved him for what he was and for what he had done for them.

H. D. Stevens.

Athol, Mass.—Rev. Carl G. Horst of Pittsfield, Mass., has accepted a hearty call to the Second Unitarian Church, and will begin his work the first day of June.

Brookfield, Mass.—The second annual reunion and conference of the First Unitarian Church was held May 9. Two hundred and fifty people sat down at supper together. The main object of the meeting was to discuss the affairs of the church and to consider plans for the future. A report of especial interest came from the organ committee. A new organ has been put in, which, with the necessary alterations in the church, cost $2,334.16, raised by subscription. The pastor, Rev. W. L. Walsh, reported one hundred and thirty-five families in the parish, gave an account of work done, congratulated the parish on its prosperity, and thanked his friends for $100 that day received as a gift. The meeting closed with the singing of "Auld Lang Syne," after which thirty-one signed the church roll of membership. A young people's society was organized May 13. Its objects are: to interest our young people; to beautify our church; to encourage sociability and a closer fellowship; to carry our church to those who cannot come to it; to increase the working interest, so that our church shall pay larger dividends on the money invested in it.

Chelsea, Mass.—A series of four Sunday evening services at the First Unitarian Church were concluded on Sunday, May 12. Rev. Stopford W. Brooke, Rev. Richmond Fisk, Rev. James De Normandie, and Rev. Charles F. Dole have successively conducted them. The Unity Club of the church closed

a successful and profitable season on Tuesday evening, May 7, by an annual supper and entertainment, which were at once delightful and *recherché*. The Chelsea Branch of the Women's National Alliance held its last public meeting for the season on Tuesday, May 14. The reports from its various officers show that good work has been done during the year. Miss Margaret B. Barnard preached on Sunday morning, May 19.

Chicago, Ill. -There is at least one occasion during each year on which the pastor of All Souls' Church fairly glows with pride and satisfaction (and who dare call it unrighteous?), and that is when he sits at the head of the long table at the annual banquet of the alumni of the confirmation classes of his church. The sixth annual reunion of this kind occurred Thursday, April 18, at All Souls' Church, when around a bountifully laden board were seated eighty-five of the one hundred and twenty members of the alumni. And a sight it was calculated to inspire with enthusiasm and pride many a heart less personally interested than that of Jenkin Lloyd Jones. Rows of young men and women, boys and girls,—ranging in age from the young matron and the college graduate of the class of 1886 (for there have been ten classes, although but six reunions) down to the grammar-school boy and girl of fourteen or fifteen who claimed a membership in the class of 1895, graduated at Easter of this year,—their faces beaming with intelligence and health, all turned in loving admiration and respect to their faithful friend and teacher at the head of the table. After the eatables were disposed of came the intellectual part of the feast, John Wheeler, as the year's president of the association, proposing the toasts that were responded to by members of the different classes, interspersed with class songs and finished by a word from the pastor,—"*Our* pastor," the president said, with a tender inflection in his voice as he lingered over the possessive case of the pronoun.

An attractive addition to the festivities was the dainty programme, list of toasts, etc., on the back of which a new feature was presented in the arrangement of the mottoes of the different classes in the shape of the spokes of a wheel, all springing from a common centre; and it did not take much of a mental effort or a great stretch of imagination to see in the wise and loving pastor and teacher this same centre, from which not only the class mottoes, but the pure thoughts and higher aspirations of these young lives shall emanate.—*A. A. O., in New Unity.*

Concord, N.H.—On Sunday, April 21, the pastor, Rev. Frank L. Phalen, exchanged with Rev. Charles J. Staples, the recently installed pastor of the Unitarian church at Manchester, N.H. Mr. Staples took for his subject "Houses not Made with Hands," applying the same to mortal life, and the abiding-places built up about each human being with the material of his own thought and action. The discourse conveyed many lessons, and was a most impressive one.

Mrs. George K. Hazeltine and Mrs. W. W. Hill were chosen by the society as lay delegates to the annual meeting of the American Unitarian Association.

The thirty-sixth annual May festival given by the Unitarian society was held in White's Opera House on the afternoon and evening of May 1, and was a grand success. The unique features of the programme attracted a very large attendance, and there were many visitors from out of town. The hall, with its decorations and its various attractive booths, presented a beautiful appearance. The children's grand march at five o'clock was participated in by nearly two hundred children, and was a pretty sight. After this the grotesque dance of the "McCarthy Sisters" was well given by two little girls, who were obliged to respond to repeated encores. Then came the "Nursery Dance," by fourteen little tots. This was one of the most pleasing features of the entertainment, and was heartily applauded. This was followed by the "May-pole Dance," very gracefully given by twelve young ladies costumed as Watteau shepherdesses. It was faultlessly executed, and was nothing short of beautiful. During the evening supper was served in Union Hall on the European plan. At the evening entertainment the features of the afternoon were repeated, after which the "Butterfly Dance" was given by nineteen girls. This was exceedingly pretty, and included a solo by the "Butterfly Queen." The programme closed with the musical impersonation, "Tommy Tompkins," by fourteen little misses, who rendered it so nicely that they were obliged to respond to an encore. The floor was then cleared for dancing, which was indulged in by a large party. All of the various features of the festival were well patronized. They included ice-cream room, lemonade and confectionery room, flower booth, children's table, doll table, fancy-goods bazaar, etc.,—all in charge of different committees. The festival was under the general direction of the officers of the Parish Fund Society, to whom great credit is due for its success, which was financial as well as social, it having netted to the society between six hundred and fifty and seven hundred dollars.

Farmington, Me.—Rev. Mr. Ramsay of the First Unitarian Church, Farmington, preached last Sunday to a large audience one of those eloquent sermons which have become a notable feature in our community. It matters very little where the sermon had

been delivered, in a humble country town or in a great metropolis, it would have been appropriate and appreciated in either. The text was, "One is your Father who is in heaven, and all ye are brethren."

A largely attended meeting was held at the North Church Sunday evening for the purpose of organizing a church within the society. Rev. W. H. Ramsay made an address on the subject of the positive affirmations of liberal religion. He said that there were two very common fallacies that prevailed regarding the Unitarian churches. One fallacy is that these churches have no religious convictions, that they believe nothing. This is a great mistake. There is more harmony and unanimity among the Unitarian people on the great foundation truths of religion than among any other people. The Unitarians have no extended or dogmatic creed that their members are required to sign as a test of church membership, but every church needs a bond of union and statement of common purpose to hold it together and give direction to its aims. So the Unitarian denomination in America have adopted this statement: "We accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

Another common fallacy is that Unitarianism is a free-and-easy religion, and simply means having a good time. On the contrary, it is the most difficult of religions, because it made salvation depend upon genuine character.

The meeting, by a rising vote, adopted as its statement of purpose and church covenant the following: "In the love of the truth and in the spirit of Jesus we join ourselves together for the worship of God and the service of men. We accept the religion of Jesus, holding, in accordance with his teachings, that practical religion is summed up in love to God and love to man; and we promise to do what lies in our power to promote the cause of truth, righteousness, and love in the community. This was the church creed of our great and noble martyr, President Abraham Lincoln."

Haverhill, Mass.—The First Parish finds itself at the close of the year free from debt, and with much cause for hope in the year to come. The last monthly tea-party was in charge of the gentlemen, who made a success of every feature, culinary, financial, and social. Reports were read from the different organizations connected with the parish,—Ladies' Circle, Women's Alliance, All Together Club (or Guild), Young People's Entertainment Society, Outing Club (boys), Twilight Club (young misses), Sunday-school, and Little Helpers. Gain in membership, balance in the treasury, and more interest was the general report. The society is a unit to co-operate with the new pastor, Rev. F. A. Gilmore, settled last fall, who has already taken very high rank among the ministerial workers of the city. The coming year promises abundant success to this old parish, which will next October celebrate its two hundred and fiftieth birthday.

Humboldt, Ia.—The annual parish supper at Unity Church was one of the best attended ever given, in the church history. Something over three hundred people were there, and a great deal of enthusiasm was expressed. After supper was over, the reports on the different branches of work were read. Mrs. T. P. Byrnes, president of the Ladies' Society, reported that valuable organization, stating that, among other things, it had cleared over $200 for the church funds. The past year has been the most prosperous one the society has known, and it is in splendid order to enter upon next year's labor. Miss Faith Jones reported on Unity Club, and spoke of it as in a flourishing condition, well calculated to serve its intended purpose. Miss Edith Prouty, in regard to the Sunday-school, said the average attendance had been higher this year than for some time past, and that the system of school work was giving general satisfaction. The church report showed that Mr. Byrnes has delivered during the year ninety-six sermons and lectures, organized two liberal societies in other towns, and done missionary work in fourteen different places in the State. The year has been one of general good results, and has added to the health and growth of the church. Mr. L. S. Sharp offered resolutions expressing the deep regret of the society in accepting the resignation of their beloved pastor, Rev. T. P. Byrnes. These resolutions, which expressed the deepest appreciation of Mr. Byrnes's abilities, character, and energy, and the lasting attachment of the hearts of his people, were unanimously adopted.

Hyde Park, Mass.—At a meeting of the Unitarian church of this place held Monday, May 6, Rev. A. G. Pettengill of Yarmouth, Me., received a unanimous call. The Unitarians in Maine have for some time recognized in Mr. Pettengill one of the ablest and most promising preachers of their State.

Missouri Valley Conference.—The spring meeting of the Missouri Valley Unitarian Conference met with the society in Carthage, Mo., April 30 and May 1. The programme appeared in the *Register* some weeks ago, and will not be repeated here. Carthage is so remote from the other churches in the conference that very few of the societies had delegates present other than their minister. Mr. Frank H. Foster of Topeka, president of the conference, presided. The ministers present were T. B.

Forbush and A. W. Gould of Chicago, C. H. Rogers of Oklahoma City, W. S. Vail of Wichita, C. G. Howland of Lawrence, A. Wyman of Topeka, and B. A. Van Sluyters of Carthage. The report of the Post-office Mission work, under the charge of the venerable J. S. Brown of Lawrence, Kan., who has lately celebrated his eighty-ninth birthday, shows that for the year ending April 15 he has distributed 10,500 tracts, papers, and sermons, besides many minor leaflets. These have been judiciously placed, largely within the limits of the conference, being sent to isolated liberals, and in many cases to clergymen of the orthodox churches. Mr. Brown gives his entire time to the work. From the reports of the various churches it appears that considerable missionary work is done or is soon to be undertaken. Mr. Vail, besides his parish at Wichita, has charge of a movement at Valley Centre, near Wichita, where there is a little band of Universalists. He has also inaugurated a movement at Newton, Kan., which promises well. Mr. Rogers, who is located at Oklahoma City, has also charge of a promising movement at Guthrie, O. T., and of another undertaking which he has just started at Downs. Mr. Roberts of Kansas City, Mo., goes every Sunday evening to St. Joseph, Mo., where there is a church. Mr. Van Sluyters, who is at Carthage temporarily, will go to Iowa. When the society settles a minister next fall, it is the intention to have him start movements in Joplin and Webb City, two places of about ten thousand inhabitants each, some ten miles from each other and from Carthage. It is also hoped that the Salina movement may be revived in the fall. Thus it seems probable that in a few months there will be fifteen churches and movements within the limits of the conference. Whether the result prove as large as the promise depends much on the outcome of the crops in the Missouri valley. The societies, as a whole, are more prosperous and more hopeful than six months ago. Many of the churches have made noble sacrifices to keep open. Particularly is this true of the people in St. Joseph, Mo.; and their efforts are certainly worthy of the high commendation which Mr. Forbush gave them in his report of the work at St. Joseph. The conference voted to send as delegates to the Congress of Liberal Religious Societies, to be held in Chicago June 4, 5, and 6, Rev. T. B. Forbush of Chicago, Rev. J. E. Roberts of Kansas City, and Mrs. A. H. Wood of Topeka. A. WYMAN, *Sec'y.*

Roxbury, Mass.—During June, in the absence of the pastor, Rev. W. H. Lyon, who is abroad, the pulpit of All Souls' will be filled as follows: June 2, John W. Chadwick of Brooklyn; June 9, Francis Tiffany of Cambridge; June 16, Caleb Davis Bradlee, D.D., of Boston; June 23, Theodore C. Williams of New York; June 30, Thomas Van Ness of Boston.

Salem, Mass.—All the local Alliances were recently entertained at the new parish house of the East Church, and were pleasantly welcomed by the East Church Alliance. Rev. Mr. Towle gave an address on "Oliver Wendell Holmes."

—Rev. George C. Cressey's book on "The Essential Man" is well received as a valuable addition to the literature on the subject of immortality.

—Rev. George D. Latimer gave an essay at the recent session of the Essex Unitarian Conference on "The Church and the World."

Sterling, Mich.—Wednesday evening, May 1, at the Grand Army Hall in this city, the present home of the organization of liberal Christians known as the People's Church, Rev. Seward Baker, a young man, bright and intellectual, was ordained as a minister, and duly installed as pastor. Mr. Baker is a native of Michigan, and was born in Monroe County, one of the best in the State. In his younger days, before arriving at the age of manhood, he taught school for several terms, then in 1882 began the study of the law, and was admitted to the bar after taking a course at Ann Arbor, Mich., in 1882. Until 1890 Mr. Baker followed the practice of the law, having in that time served two terms in the House of Representatives in the Michigan legislature and one term as prosecuting attorney of his native county. In January, 1890, Mr. Baker gave up the law, and in March of the same year entered the Meadville (Pa.) Theological School, from which institution he graduated in June of last year, since which time he has been engaged in preaching at different points in Michigan and Wisconsin, beginning his work in Sterling on the tenth day of March last.

Sturgis, Mich.—The play of "Pygmalion and Galatea" was produced here on Thursday, April 25, under the auspices of the Unitarian society of Sturgis. The entertainment was very successfully managed by Mrs. Schoecraft, an elocutionist, who graduated from Boston some years ago, and who is a member of the church of which Rev. George Buckley is pastor, and Mrs. Buckley. It was a success in every particular, and the opera house was crowded by a frequently applauding audience. Mrs. Schoecraft, as Galatea, gave great satisfaction. All the characters were represented by amateurs of this city, and were well sustained. One of the leading Kalamazoo newspapers sent a special reporter, and a column report of the affair appeared next day. It was an exceedingly pleasant representation, and of a highly moral character, very creditable to the Sturgis Unitarian Society.

Toledo, Ohio.—A recent sermon by Rev. A. G. Jennings, treating the question of New Testament criticism created so much attention, and was so widely reported in a loose and misleading way, that the Toledo *Blade* prints an outline as given by Mr. Jennings himself. From this we quote the following: "I referred to the spirit of modern criticism and the methods adopted now to ascertain the truth in regard to the Old and New Testament manuscripts, in which I mentioned philology, style, and other things not usually known or regarded by the ancients. Then I mentioned particularly the Tischendorf manuscript discovered in 1859, and published in 1862, all of which had thrown a great deal of light on the New Testament. Next I quoted from several New Testament critics, both evangelical and unevangelical, all of which went to prove that Saint Paul's letters probably were the first writings composing the New Testament. After that appeared the letters of John, Peter, James, and Jude. I then referred to the Book of Revelation as the work of John, and as written before the Acts of the Apostles. The Acts of the Apostles was written by the author of the Book of Luke, and for a purpose, after which came the Gospels. The stories embodied in these Gospels, I said, at first were not confined to writing. No mention of these Gospels is made by the Church Fathers until the second century. The reasons for not writing these stories was the expected reappearance of the Master. But, as Jesus did not reappear, the churches saw the necessity of having a permanent record of his life. So the Gospels were written from reports and stories which had been heretofore kept orally. The New Testament was completed and declared canonical at the Council of Carthage, 396 of our Christian era.

"In closing my sermon, I meant to convey the impression that, even after criticism had done its work, religion was not destroyed; that religion rested upon the soul of man; man's soul was greater than the record. All Bibles might perish, the record might be completely destroyed; yet man's religious instincts would assert themselves. The lesson I meant to draw was, we must build not upon the perishable, but upon the soul which is immortal."

Walpole, N.H.—This parish has lost one of its most valued members in the death of Mrs. T. N. Hastings. A few weeks before her unexpected death Mrs. Hastings planned the gift of a parish house to the Unitarian society. The plans for the building had been submitted and approved by her, and it was her intention to tell the society what she wished to do the very week on which she died. Her husband, Mr. T. N. Hastings, has announced his intention of carrying out her wishes in the matter to the letter. This will give the Walpole society as finely appointed a parish house as could be desired as a memorial of her.

Wilmington, Del.—The church in this city is making fine progress under the ministry of Rev. Alex. T. Bowser, who came to the church about one year ago. The church has steadily grown in numbers, and the interest in its work was never before so great. The preaching is of a high order, and the Sunday-school has been greatly improved. The ladies raised the money for a new pipe organ, which is in its place and all paid for; and, with a new choir, our Sunday services are very interesting and attractive. We have lately had an unusual experience with our orthodox neighbors. The ladies of the different churches in the city organized a branch of the National Women's Christian Union, and very kindly invited our ladies to join them in the work; but, upon looking into the basis of the organization, it was discovered that, while any persons might become members of the association or Union, none but "evangelical" Christians could be members of the Executive Committee. These facts were reported to a called meeting of the congregation; and the invitation was respectfully declined in a resolution worded as follows:—

"*Resolved*, That, while individuals among us are perfectly free to help in this movement, nevertheless, we, as a Unitarian society, must protest that, where any creedal test exists as the basis of action in religious work, we can only co-operate with other Christian denominations when they are willing to recognize us as fellow-disciples of Jesus in the fullest and highest sense. Otherwise such co-operation on our part would imply disloyalty to the convictions of our hearts that Unitarianism is the religion of Jesus."

This resolution was sent to the association; and at a meeting called for the purpose the Young Women's Christian Union unanimously repealed the restrictive clause in their constitution, and reinvited our church ladies to full and equal share in the government of their Union, without any discrimination whatever. If any case of this kind has previously occurred, we have not heard of it; and the incident seems to mark a new era in the treatment of Unitarians by our orthodox friends. Let us hope that it is but the beginning of the end of the unjust and unchristian treatment which we have heretofore received at the hands of the older and larger denominations. Too much credit cannot be given to our minister for the manly and dignified manner in which he conducted this matter. He was at all times courteous and kindly in his bearing toward the ladies of the Union, but loyal to his own church and the religion of Jesus for which it stands. G. W. S.

OLD AND NEW UNITARIAN BELIEF.

BY

JOHN WHITE CHADWICK.

Price, $1.50.

CONTENTS.—Historical Introduction, The Doctrine of Man, Concerning God, The Bible, Christianity, Concerning Jesus, The Future Life, The Great Salvation, Loss and Gain.

"A valuable as well as very readable treatise.... The best popular history of Unitarian doctrine that has come to our notice.... Mr. Chadwick has most interestingly set forth the rapid transformations of Unitarian belief."—*The Nation.*

"The best summary of Unitarian history and doctrinal development, and the most radical and optimistic outlook on the future which has yet been produced among us."—*Pacific Unitarian.*

"A weighty testimony to a notable religious movement from the religion of the letter to the religion of the spirit. . . . His attitude not always that of the contemplative philosopher; . . . his pulse throbs strongly, and quickens that of the reader. There are some passages that belong to the anthology of prophetic literature."—CHAS. G. AMES, *in the New World.*

"We can here trace the growth of the New Unitarian gospel, see something of the great moulding influences that have shaped and changed it, note the dangers it has encountered, thrill with the warm light of its newly discovered hope, feel ourselves taken into comradeship with its noble army of workers and saints. . . . Decidedly marking a clearer point of vision in the development of Unitarian thought."—*The Unitarian.*

For sale by booksellers, or sent, postpaid, on receipt of price, by

GEO. H. ELLIS, Publisher,

141 Franklin Street, - - - Boston.

A College Town Pulpit.

MR. SUNDERLAND'S MONTHLY SERMONS.

50 Cents a Year. 5 Cents a Number. Reduced rates in quantities.

Series for 1894-95.

1. The Soul's Cry for God.
2. Jesus as Humanity's Ideal.
3. Sectarianism: Its Evils, Causes, and Cures.
4. The True Cross of Christ.
5. Was Jesus God? How he came to be worshipped.
6. Loyalty to Conviction.
7. Is Life a Blessing?
8. Mr. Ingersoll on "The Bible."

Order from Rev. J. T. SUNDERLAND, Ann Arbor, Mich.

Important Works.

Members of One Body. Six Sermons by Rev. S. M. CROTHERS. 132 pages. Cloth, 75 cents; paper, 50 cents.

CONTENTS: *I. Roman Catholicism; II. Calvinism; III. Methodism; IV. Rationalism; V. Mysticism; VI. The Unity of Christendom.*

In the whole list of Liberal Religious books, past and present, it would be hard to find any series of utterances freer with the true freedom—more ingenuous, more appreciative, more prophetic of the unity that is to be, more religiously "satisfying"—than Mr. Crothers gives us in these six discourses. The outline alone, which each chapter contains, of the stronger, more helpful points in the various schemes of religious thought and life discussed, renders the book invaluable.

The Evolution of Christianity. By M. J. SAVAGE. 178 pages. Cloth, $1.00.

CONTENTS: *Old World Religion; Judaism and its Hopes; Conditions when Christianity was born; Jesus and What he attempted; The Influence of the Christ Idea; The First Church and Paul: The Problem of the Trinity; The Church of Rome; Growth away from Jesus; The Protestant Revolution; Science and the Church; Free Christianity.*

"One would seek in vain for a more enlightened application of the scientific method to the history of religion; and one can believe that, if close reasoning and rational faith could convert, Mr. Savage's words might bear a message to those who are without the churches and within. One reads with pleasure and confidence and hopefulness, and finds the end come all too quickly."—*Boston Times.*

Uplifts of Heart and Will. Religious Aspirations in Prose and Verse. By JAMES H. WEST, author of "The Complete Life," etc. *Second thousand, with additions.* 106 pages. Cloth, 50 cents.

"Full of a happy sense of Nature's beauty and bounty. One unceasing aspiration towards the 'Moral Ideal,' the 'Blessed Best.'"—*William C. Gannett, in Unity.*

"One is very strongly impressed with the sincerity and reality of expression. Mr. West is a devout and earnest religious writer."—*Boston Herald.*

The Work of the Ministry. Lectures given to the Meadville Theological School. By Rev. W. P. TILDEN. 186 pages. Cloth, $1.00.

CONTENTS: *The Ministry; Object of Preaching; Pastoral Work; Sunday Schools and Guilds; Pulpit Services; Usages and Duties; Personal Influence; Sealed Orders.*

Written in a delightfully fresh style, free from pulpit tone and theological terminology, but serious, earnest, and up to the high plane of ministerial responsibility.—*Independent* (New York).

Kindling Thoughts. By ELIZABETH P. CHANNING. 315 pages. Cloth, $1.25.

Contains fifty-seven brief essays, such as *Dew upon the heart; The angel in the shadow; A disappointed life; Plain living and high thinking; The spiritual tangle; The charm of the old; Accepting ourselves as we are; etc., etc.*

It is a long time since anything so brightly refreshing as these Kindling Thoughts has come to us.... They are full of that best cheer which comes from the deepest, clearest springs of faith.—*Unitarian.*

Pebbles, Pearls, and Gems of the Orient. Selections from Eastern Wit and Wisdom. By Rev. C. D. B. MILLS. 238 pages. Cloth, full gilt, $1.50.

For sale by booksellers, or sent, postpaid, on receipt of price by

GEO. H. ELLIS, Publisher,

141 Franklin Street. - - - Boston.

THE ESSENTIAL MAN:

A Monograph on Personal Immortality in the Light of Reason.

BY

GEORGE CROSWELL CRESSEY, Ph.D.

CONTENTS: Preface; I. The Conditions of the Problem; II. The Nature of Man; III. The Persistence of Mind, or Soul; IV. The Nature of the Universe; V. Personal Belief; VI. Conditional Immortality; VII. Conclusion.

PRICE 75 CENTS.

MESSAGES OF FAITH, HOPE, AND .. LOVE ..

Selections for Every Day in the Year from the Writings of

JAMES FREEMAN CLARKE

"The sermons from which these selections are taken were written by one who during all his life abounded in hope, hope rooted in a faith in the never-failing goodness of a heavenly Father, a faith which grew only stronger and deeper in hours of sorrow and bereavement,—one in whom are realized the words of the apostle:—

"'Love beareth all things, believeth all things, hopeth all things, endureth all things;

"'Love never faileth.'

"These words, which have brought strength and comfort to those who heard them spoken, are now sent forth as messages to others."

PRICE, $1.00

For sale by booksellers, or sent, postpaid, on receipt of price, by

GEO. H. ELLIS, Publisher,

141 Franklin Street, Boston